

The HISTORY of the
TRAVELS and ADVENTURES
OF THE
Chevalier JOHN TAYLOR,
OPHTHALMIATER;

Pont. Imp. and Royal to the Kings of England, Poland, Denmark, Sweden, The Electors of the holy Empire—The Princes of Saxegotha, Mecklenberg, Anspach, Brunswick, Parme, Modena, Zerbst, Lorraine, Saxony, Hesse Cassel, Holstein, Salzbouurg, Baviere, Leige, Bareith, Georgia, &c. Pr. in Opt. C. of Rom. M. D.—C. D.—Author of 45 Works in different Languages: the Produce for upwards of thirty Years, of the greatest Practice in the Cure of dis-tempered Eyes, of any in the Age we live—Who has been in every Court, Kingdom, Province, State, City, and Town of the least Consideration in all Europe, without exception.

Written by H I M S E L F.

This Work contains all most worthy the Attention of a Traveller—also a Dissertation on, the Art of pleasing, with the most interesting Observations on the Force of Prejudice; numberless Adventures as well amongst Nuns and Friars, as with Persons in high Life; with a Description of a great Variety of the most admirable Relations, which, though told *in his well known peculiar Manner*, each one is strictly true, and within the Chevalier's own Observation and Knowledge. — Interspersed with the Sentiments of crowned Heads, &c. in Favour of his Enterprizes; and an Address to the public, shewing, that his Profession is distinct and independant of every other Part of Physic.

Introduced by an humble Appeal, of the Author, to the Sovereigns of Europe.

Addressed to the Merchants of LONDON.

V O L. III.

Qui Visum Vram Dat.

L O N D O N :

Printed for Mrs. WILLIAMS, on Ludgate-Hill. 1762.

THE
MERCHANTS OF LONDON

It is the duty of the
Merchant of London to
be a good citizen and
to be a good merchant.
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TO THE
MERCHANTS of LONDON.

AS in the third volume of the history of my *Travels* will be found my observations on the great excellency of the *government, customs, and manners* of our own *country*, with respect to other *nations*, I flatter myself, that my addressing a subject, of this high concern to you, who are so greatly instrumental to the *superior blessings*, we enjoy above all other countries, within my knowledge, cannot fail of being agreeable; and the more so, as it comes from a man, who none can doubt, of his having had the greatest opportunities of judging rightly in a cause like this, of any in the days we live.

As it is well known, no man's travels in *Europe* ever equalled mine, having been in every *kingdom, province, state, city, and town* of the least consideration. — My knowledge of so many *languages*, the reception

DEDICATION.

ception I every where met with, from the *bighest personages*, and my acquaintance with the people in so many *nations* : of which all must be sufficiently convinced, who have read the preceding volumes ; it necessarily follows, that being hence freed from the prejudices of other men—I speak not as an inhabitant of this nation—But as a *neutral writer*—an *impartial judge*, and as a *citizen of the world*.

As I have been thought worthy of the protection of the greatest *princes on earth*, for the happy event of my *labours*, in the exercise of that profession, in which, *from my infancy*, I have studied to be useful, you'll not wonder that I am ambitious to add to the number of my protectors, so respectable a body as the merchants of *London*.

I am, GENTLEMEN,
your obedient humble Servant,

The Chevalier J. TAYLOR.
Ophthalmiater, Pontif. Imper. and Royal.

T H E
L I F E, &c.

A GRÉEABLE to my promise, at the end of the last volume, I shall make a few more remarks on the force of prejudice, and its use, in religious ceremonies. It is my opinion, then, that reliques, the processions of saints and images, and every other part of the dress of the church, where they are in esteem, are all wisely imagined for the government of man. They tend to give peace to their minds; to make them better subjects, by strengthening them in that faith, so essential to their happiness, both here and hereafter. For, as I have elsewhere shewn, every religion has its beauties,

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ties, they are only different roads to the same port, and in that sense *they* are in the right, and so are *we*. For theirs, as well as ours, teaches us to know our duty to God and to man ; to be obedient to the sovereign ; to respectfully submit to the laws ; and to be useful members of society : and as these prejudices in every nation, *so termed from our education*, and imbibed in our infant days, become stronger than common sense ; the infinite advantages of them, for the state, for the people, and even for every individual, shew, to a demonstration, that every man who finds fault with them, is not only himself a stranger to common sense, but an enemy to virtue. And I am persuaded, that it would be difficult to prove them wiser or happier men, than those who approve of these things, and are brought up in the faith of them. For (as I said in the conclusion of the second volume) my experience in the world, has long since taught me, that the stronger the prejudice is, in favour of any religious opinion, not only the better, but the happier the man ; and that I had ever remarked, that we become less worthy, in proportion

proportion as these prejudices become indifferent to us, and that the goodness of our hearts rise and fall in proportion to the greatness of them. All my acquaintance will agree, that I could talk whole days on this subject: but I have said enough to excuse my adding more, therefore I shall change it, and proceed to observe two or three instances, amongst a thousand, that I could give of the good effects of these prejudices, both to the sovereign and to the people: and first, of the touch of a great and powerful prince. To deny that there are not wonders that way wrote, is to deny facts which we daily see. If we would reason upon it as men, I'll soon tell you what can be said; but if we regard it for its use, I say 'tis a noble invention, because it increases the authority of the sovereign, procures proper obedience from the people, and above all, from the power of faith, numbers are freed from many painful disorders. Thus far the excellency of this custom. And now methinks my readers are impatient how, as a man, I can account for these marvellous effects. Let me be well un-

derstood, I approve highly of the practice, because of these good effects ; therefore no doubt but it will be said, I ought here to stop ; however, with all humility, I'll venture to keep my word ; the changes of the blood, from the affections of the mind, we all of us know are the infinite proofs, one is sufficient for my purpose. Have we not heard of a man in the crisis of an ague fit, when another to put him in fear, has furiously entered his apartment in disguise, and presented a pistol to his head, that the fit has instantly left him, and he from that time cured. We are to remember, that this supposed enemy of his never touched him, that his pistol never affected him, but all this wonder was produced by what he saw, and what he heard : the application is easy, and thus will I leave it to all my intelligent readers, whilst I give two or three curious relations proper to this subject.

I must introduce the following relations by observing, that in that part of *Europe*, where these adventures happened, of which I am going to speak, there is a custom,

custom, that whosoever asks, before witnesses, a girl to marry him, and is answered in the affirmative, the inquisition will take care that you shall marry that girl, or pay dear for it — Also, whoever writes letters of tenderness to a girl, whether the name is or is not signed, on a proof that it is your hand writing, your life is in danger with her relations, at best you must fight with one of them ; and if the inquisition gets the news, you are put into the inquisition prison, and the Lord have mercy upon you, for marry or be worse is your certain sentence. Many of these I could mention, but shall give only an example of each, for want of room in this work.

As to the first, I remember that a gentleman, just after the ceremony of mass, in one of the churches of this country, asked a girl this honest and delicate question ; the girl made an humble courtsey, and answered, she was ready, whenever he pleased to promise, to obey him in the ceremony of marriage ; the gentleman having asked this question, without re-

reflecting on the consequence, thought no more of this girl. Some weeks passed, this pretty female hearing nothing of her lover, as she supposed, this gentleman, went to the rector of the parish, and told him the whole business, how she had been asked this question by such a gentleman, mentioning his name, and had since heard nothing from him. On which the reverend father sent for the gentleman to answer to his charge, in presence of the girl, who positively denied the fact; the father demanded of this lovely maid who were her witnesses; on being answered, that she had no witnesses but the Lord himself, namely, the image of the Lord, in whose presence she was when this gentleman proposed to her marriage: the good father, by his authority, commanded both the lover and the maiden to go directly to the same church, and throw themselves at the feet of the Lord, before such witnesses as he had appointed; and that the girl should most humbly address herself to the Lord, and beg that he would be pleased, by some miracle, to tell the company then with her,

whether

whether that gentleman had not demanded her in marriage, in his presence, such a day. I was assured afterwards by many, even the witnesses of the fact, that the girl, in obedience to the father's commands, did, with full faith and humble duty, demand this testimony from the Lord, at his feet, and that the head of this image, of itself, did bend several times down, in answer to the girl's prayers; and as a confirmation of the truth, the consequence was, that the young gentleman most humbly submitted to the will of heaven, and the marriage ceremony soon followed. If then a proof like this brought on a wedding, from such a cause; I believe no one will presume to doubt, that without a miracle, human witnesses would have produced the same effect, and of which I have seen numberless examples in my travels through that country. I shall therefore proceed to one instance of this kind, with one of my chief servants, who being one evening, in a house of pleasure, saw a pretty tender girl that he had a mind to be merry with; and being a *Frenchman*, and naturally of a gay humour,

mour, asked her, without thought, whether they should be married, and begged she would give her hand as a proof of her consent. This was heard by many witnesses ; the night passed as usual on such occasions, and my man returned to me the next morning, and was again in his duty ; but, alas, just as I was preparing to part, my young fellow was seized and carried into the inquisition prison ; being told the affair, I waited three days to release him, and employed all my interest with those in power, but there was no remedy ; I was obliged to leave him, and was assured afterwards, that he was conducted from that prison to the altar, where he changed hands with his charming bride ; whether he is blessed with an offspring, or blessed in the wife, is as yet not come to my knowledge ; and also, not in the secret, whether he stayed with her to comfort both her and himself, or whether he left her only with the memory, that she had a husband, though divided far, very far from each other.

I shall

I shall now give one instance of the second amongst the numbers I could mention, that is, writing letters of tenderness to girls, though you sign no name; I knew a capuchin friar, who had a maiden sister, a servant to a person of fashion. A young *English* watchmaker took it in his head to write to her many letters, filled with the most tender expressions; he never talked of marriage in any of these letters, for that would have put him in the case of my man, in the preceding story; neither did he ever sign his name, and what was yet more, he was, according to his capacity, a good protestant. This young fellow, without considering what he had done by his ill-scribbled letters, marched off a hundred and fifty miles into the country, to serve some new master, to perfect him in his business. The girl sometime after hearing where he was, told her whole business to her brother the capuchin friar, and shewed him these letters, who before knew nothing of the business. On this he procured leave of his superior, on some pretence, and found

my young countryman, the watchmaker; and when with him alone, in some obscure corner of the town, he shewed him his letters, presented a pistol to his head, and assured him he would immediately blow his brains out, if he did not come with him directly and marry his sister. It being late at night, this good father seized the young man by the collar, continued, in terms of fury, to threaten him with death; brought him away, crammed him, with himself, in a close post chaise, set forward, attended by men he had employed to assist him, and never quitted sight of him, hardly a moment, till he conducted him to his sister, and vowed, even then, he never would quit him till he saw him married; giving the poor distressed young fellow no other choice but marriage or death; the young fellow prudently accepted of the lesser evil of the two, and I left them together in the holy state of marriage. The reverend capuchin often, in my presence, applauding his deed, and the husband, by degrees, became reconciled to his fate.

There

There remains from me to add, on these subjects, that I once saw a black pinched with hot irons, on his way to execution, for having killed his master ; who, being made a Christian, had, according to custom, chose a favourite saint for his patron, and, which I must not omit, was christened by the name of *Jacob* : every time he was pinched, his faith in this saint was not strong enough to persuade him that he did not feel pain ; but he cried out like another mortal, on which, every time that he was so indiscreet to discover that way his weakness, the good father, his confessor, cried out almost as loud as himself ; *Jacob ! Jacob !* hold your tongue, you fool ; do not you know that the saint who protects you, suffered a hundred times more for the love of the Lord, and did not say a word ? and should you, who expect so much his favour, imitate him so vilely, as to make this noise about a little pinching ? The poor black heard these things, and turning to his confessor a dismal countenance, did not discover that he was much comforted by his sayings ;

ings; and being again pinched with hot irons, which the father would have persuaded him was essential to his happiness hereafter, hollowed out still louder; on which, said the father, I am ashamed of you, *Jacob!* you do not deserve the happiness that this dear saint has in store for you: both the ceremony of pinching, and these arguments of the father continued, till his head was struck off, and he disempowered to complain any more.

This adventure reminds me of a gentleman of quality, no less than a minister to a great prince; who was dying in great agony, from a disorder in his bowels; insomuch, that his reason, from pain, had almost left him; a spiritual father, not his confessor, visited him occasionally, and I present, spoke to him to this effect; your excellency (shaking him by the hand) do not be uneasy; on which this dying great man startled, seemingly in great pain; said, what art thou? the father instantly replied, take comfort, your excellency, and remember that the Lord came not into this world to afflict, but
to

to comfort us : this said, he turned himself round, and with great gravity took himself out of the room.

I shall make no other remarks on these two adventures, than whatsoever good effect these spiritual consolations may have with men who are in possession of their reason, it certainly can have but very little effect, if any, with those in pain ; unless what we can hope from the prayers of others, which all thinking minds must agree, however excellent, to be no way proper to be spoke to a person deprived of judgment, from any cause whatsoever, much less in a state so greatly to be lamented.

I shall conclude all my relations, on the force of prejudice, that I can here give place, by two of the most remarkable in the *Greek* and the *Roman* church. I have seen in the former, of which I have just hinted, in another part of this work ; that, on a day fixed for baptizing infants, in an opening made in the ice, once in the year, from believing, that if
it

it failed of this blessing that very day, it might be fatal to those babes, who died before the next day is fixed for the same ceremony — In like manner, in the latter, I was once at the well called St. *John's*, where some thousands came to be bathed that same day; and being persuaded, that rather their confession nor absolution could not be equally valid, without passing thro' this water, they struggled, men, women, and children, who should get in first, leaving their petticoats, breeches, and shoes so confusedly mixed together, from their great hurry, that many were obliged, whether from robberies or accidents I am not determined, to throw themselves at the feet of their confessor, partly undressed.

I might to all this add, many singular instances that I have known in my travels, of the escape of nuns with seculars, and sometimes with friars, where the first have married and kept to their church; but the last, though married, have quitted the church, and became, in appearance, good hereticks; but these are subjects too delicate

delicate for me to relate, and might expose me to censure, which I presume cannot hitherto have happened, from the manner I have treated all these subjects; being well convinced, that there is nothing more improper, than for any writer to criticise too nicely on subjects of this kind; for the one may destroy his friendship with the great, and the other may undo him in the good opinion of the people; and the approbation of both being of the last consequence to the happiness of man; I believe I could not make a better apology for my putting here a period to these subjects — Therefore I will proceed, agreeable to the plan I have laid down, for the relation of my adventures; namely, to speak next of self-murder.

It has been said, by a celebrated writer, that the greatest blessing that we have received from Providence, is, that it is always in our own power to put an end to our sorrows.

This is an opinion, that the defence of which would be extremely imprudent, however

however capable I am of it ; because it can tend to no good, and may be productive of much evil ; and as my intention is, and I hope ever will be, to serve mankind, and to be a useful member of society, far be it from my heart, ever even to insinuate in my writings, a thought that could have any other tendency than that what are conducive to these desirable ends. It cannot, however, be doubted, that having been so much amongst the great, as well as the religious ; amongst the free-thinkers, as well as the free-livers, in all the nations in *Europe*, but I am furnished with every argument that could possibly be said for and against this practice ; but I shall lay them all aside, resolving in this, as I have done in speaking of my adventures amongst the great, to have made it my chief study never to offend ; and it was with this view, as I have elsewhere said, that I have so carefully avoided mentioning either courts, countries, or persons, where, and with whom, my adventures have happened.—I shall begin my relation on the subject of self-murder, by one of the most worthy of attention ; namely,

a gen-

a gentleman I well knew, who shot himself through the head *for the love of his own wife.*

A merchant of great commerce, who by some misfortunes in trade, was not able to answer his bills, and found himself, in consequence, under an absolute necessity of giving over trade; he had a wife that he loved passionately, and one child about six years old. This lady had a jointure of five hundred a year, and he knew that she had such a regard for him, as far as in her power she would be willing to sell all she had, to save him from misfortunes. The husband was no way inclined to lessen his wife's fortune, from no other motive than the extraordinary regard he had for her, and could not even think of exposing her to poverty on his account; from this consideration, and no other, he resolved to take leave of this world; I supped with him the evening before his departure, with much company, and was not so much as informed of his misfortunes; neither did I perceive the least uneasiness in him or his lady, but he was as perfect

perfect in his senses, talked as rationally, and appeared as easy in his mind, as I ever had known him — The next morning he arose at his usual hour, and went into his compting-house, and wrote his will with as much propriety of language as I ever saw — He directed this will to his wife, and begged she would pardon him, for he knew the love she bore him was such, that she would reduce herself to the greatest misery to serve him; and that such was his gratitude for so much tenderness, that he chose rather death, than to deprive her of her little fortune, and expose her that way to misery and want. That he made no doubt, but that some would blame him for this act; but on the contrary was convinced that what he did was right, because he knew that she could not ease him of his troubles, but by the destruction of her own fortune, and he believed that he should be infinitely unworthy her affection, did he not employ his best care to reward such love; and he knew of no way, but by taking leave of this world, and leaving his wife in possession of her right. After expressing himself

himself, in the most engaging terms of a lover, shewing his great regard both for her and her child; recommending her, that if she thought of changing her condition, who he judged most worthy of her; and, lastly, the method he advised for the education of his son: and after laying this paper on the table, he sat himself in his two armed chair, laying his legs on another placed before him; took a small pistol out of his pocket, put it in his mouth, and directing it towards the upper part of it, fired, and the ball found its way through the roof of his mouth and his skull. His head rested on the back part of the chair, his right arm fell, and the pistol before it, and in this situation we found him almost immediately after — I shall make no other remarks on this tragical story, than that we are often told, no man yet in his senses ever destroyed himself;—here is an instance to the contrary, and I shall give two others of the same, for they were all committed by men, within my own knowledge, of the clearest understanding. I saw them almost immediately be-

fore, and can affirm, that I found them in sound judgment; and, had I time, I could give my readers many other instances of the same kind—At present I shall proceed to the second of these examples I purpose to mention.

I was perfectly acquainted with a gentleman of great quality, in one of the first courts in *Europe*; being with him one morning at breakfast, I found him very much displeased, at his being deprived of a considerable office in that court.—He was in his perfect senses, and never man reasoned better in all he said. On my observing a gun, with the lock turned downwards, in his hand, I spoke to him to this effect; my dear friend, said I, what do you do with that gun? You are not going a shooting at this time of the day? Indeed, but I am, said he, and returned to his former discourse with the greatest regularity, which was no way melancholy, but on the business of Love.—Breakfast being over, I took notice, that he put the muzzle of the gun towards his mouth, with his thumb at the end of it;

it; but I had no idea of his intention; suddenly, give me your hand, said he, you perceive, Sir, by my discourse, that I am not pleased; and that very instant, putting the end of the gun in his mouth, with his right foot struck the lock; the ball passed instantly through his head, and he dropped dead in a moment before me — Can any man say, that this man was not in his senses, when he did this act, if he reflects that he had his gun in his hand when I came to breakfast with him; which plainly shews that his design was premeditated: yet his discourse with me did not betray the least want of judgment.

The third instance of this kind that I shall relate, is yet, if possible, more extraordinary than the other two, and proves, to a demonstration, what I have asserted; namely, that there are examples, and many of them where self-murder is committed; by persons in their perfect senses. I knew a young fellow of good morals, his understanding, for his rank, perfect; bred a mechanick, and had just served his

time; he told his love-tale, for two or three years together, where I daily visited. One evening, when I was at tea with a lady, just after this ceremony was over; I said to the lady innocently, that maid of yours is very pretty; I wonder, madam, some young fellow don't run away with her: oh! hang her, said she, there is a young fellow that you have shewn some favour to, that is daily plaguing her, and fifty to one but she is now with him. That young fellow, said I, why it is not an hour since he was with me at my lodgings — These words were scarcely spoke, but I heard this young woman cry out in the next room; upon which I ran into the room myself, in a great hurry, and saw the young fellow, with his throat cut, from ear to ear, by his own hand, and died that moment. — Good God! said I, child, what can this mean? — Mean, please your honour, Sir, said she, I am frightened to death; I only said that I would not have him, as I told him before a thousand times, because I knew that he made love to a young woman in the neighbourhood; and he, to
convince

convince me that he loved me, and me only, cut his throat—On which I replied, come in to your mistress; I hope you are convinced now that he loved you; yes, and please your honour, *says she*, but I never thought he loved me half so well.

I must not here forget to mention a species of suicide, which I never yet found numbered amongst the self-murderers, though I make no doubt, but to prove it to be one of the most criminal kind, and what deserves the greatest chastisement of the state: what I mean is, those abominable, unthinking, and premeditating murderers of themselves; those detestable unbelievers of the virtues of physical people, who are so extravagantly wicked, and so exorbitantly unjust, as to refuse to call in, when first afflicted, the assistance of my brethren, of the faculty.

To prove the truth of what I here assert, I shall give the following relation. Being once in a society of those gentlemen who call themselves wits, and who, from a bad education, had conceived an impi-

ous prejudice against all the gentlemen who practice physic, of whatsoever denomination. And considering myself as part of a body thus offended, I resolved to support the just cause of my brethren, against all such vile and unguarded babblers; with this laudable view, I assumed the office of an advocate, and thus I proceeded to shew them their error.

Gentlemen, said I, you forget that the profession of physic, as it is of all others the most difficult, so it is of all others the most noble; because it is not only a study of the highest importance to the happiness of men in this world, but every unbeliever, of its great use and excellency, most certainly endangers his well being in the next — The knowledge of physic, is a profession so respectable; that in former times, and in many nations, the man who exercised this, was considered by the people, as worthy a sort of adoration. For me, added I, gentlemen, be assured that I have been in many countries, where I have been judged so well worthy of esteem, that the streets have been crowded
to

to see me as I pass; and very happy, many have thought themselves, who have had it in their power to say, that they had seen the man, who had done such wonders; namely, *who had caused the blind to see*: if then, by restoring the sight, continued I, I have commanded such respect from the people, how much more are my brethren deserving of it, who preserve our lives, and save us from the grave!

Suppose, gentlemen, said I, that any one of you had a pain in his finger, I believe, gentlemen, that you will all agree, that being no way bred to the faculty, he could have no right to cure this pain; because, as his finger is a part of the human body, and as the knowledge of the cure of its diseases is a study, of which he is an entire stranger, it cannot but be criminal in him, to attempt the exercise of a profession of *such high concern* to his well being, that he never had studied — No, gentlemen, continued I, be assured, it is his duty, as an honest man, on feeling this pain in his finger, to send, instantly, for the *Physician*, the *Apothecary*, and the

Q₄ Surgeon,

Surgeon, whose business alone it is to remove this complaint; which, should he neglect, it is demonstrable that he is not only guilty of all the evils that may follow, with regard to his own health, but he charges his conscience with a capital offence; a crime of the highest magnitude, being nothing less than robbing these three gentlemen of their undoubted right — And suppose, added I, gentlemen, that this great and enormous criminal; this unguarded, this thoughtless unbeliever, should be so far moved and seduced, by the instigation of the *Devil*, as to persevere in his most horrid and most wicked resolution, in not calling in the aid of the faculty, and that this disorder in his finger should reach his hand—Does he not greatly increase his guilt?—Has he not robbed these gentlemen a second time; and basely and treacherously deprived them, and their children, of their daily support?—And should this grievous offender pursue his hellish purpose—Should his heart become so hardened—Should our dark enemy get such an ascendancy over him, so as to continue him in his obstinate and
diabolical

diabolical resolution, in not calling in my brethren ; and this disorder in his hand, should reach his whole arm ?—Does he not still more and more increase his guilt ?—Is he not himself the cause of this third evil ?—Has he not, for a third time, robbed these gentlemen of their undoubted rights ?—And, lastly, Should this vile, this wretched, this most abominable criminal, still continue in his execrable infidelity of our virtues ?—Should he, added I, arrive at length to such an exorbitant height of wickedness and iniquity, as to continue in his amazing obstinacy — as to persist in his most dreadful resolution—His unpardonable incredulity, in not yet calling in the assistance of my brethren, and this complaint in his arm should reach his body, and he dies ?—Does he not die *felo de se* ? And does he not deserve to have a stake drove through him, agreeable to the sentence of the law against all such premeditated *self-murderers* ?—Gentlemen, continued I, what further adds to his guilt is, that all these abominations were not the effect of any wild and unguarded passion, which might have mitigated

mitigated his guilt; but he wittingly, willingly, and with malice afore-thought, was the murderer of himself. That these were all acts committed, when he was in possession of his full judgment; when his reason was not absent, and when his conscience — *that severe monitor*, must tell him that he did wrong — That he opposed the truth, when he knew, in his own heart, that he was in the way to destroy himself, — That he was sensible he was daily committing robberies after robberies, and those of the worst kind — That he was depriving us of our fees, and taking from us our daily bread. — It is not enough, gentlemen, added I, that this most unhappy criminal may say in his defence, that he did not employ my brethren, and therefore they are not intitled to their fees — *A most infamous evasion!* He should have employed them, and his not employing them is a demonstration of his guilt; for whosoever prevents another from receiving a good, which is his undoubted right, deprives the other of that good; and whoever deprives another of that which he has a right

right to, is guilty of a robbery; because he takes from that other, that which does not belong to him.

I might yet carry these reflections a little farther, and shew the lamentable consequences of the want of faith in our virtues, with regard to the family and the posterity of such a heinous offender; but I know I should affect you too much, I know I should draw tears from your eyes, were I so far to consider the greatness of the guilt of such an offender. — To confirm yet, gentlemen, the truth of all I have said with regard to his infidelity, we will even suppose, that he should call in the timely assistance of my brethren; that he should so far do his duty, as a good and an honest man, the moment he feels this pain in his finger, to require our assistance; and that notwithstanding the best care of my brethren, this disorder in his finger should pass his hand, his arm, reach his body, and he dies — Admitting, said I, that he should be called out of this wicked world, after we have struggled, with all our force, to keep

keep him here, is it not possible to believe, that he might be called home, for reasons that we have no right to know; perhaps to reward him for his virtues, or any other reason, of which we are unacquainted. And I presume, that all present will agree, that in such a case, however great our abilities, it became us to most respectfully submit. And it could not fail of being of very great consolation to the successor of such a man, to have it in his power to say, that though it was true, *his father was dead* — yet he died with a safe conscience, with regard to my brethren of the faculty — That he died, in all, *agreeable to the rules of art* — And that he had not, to interrupt his peace in his latest moments, the horror of reflecting, that he had robbed us of our fees — That he had not, that way neither, exposed us or our infants to misery and want. How different then, added I, gentlemen, must be the reflections of a successor, whose father died with his conscience freed from these detestable crimes; and he whose father died a miserable unbeliever of our merit, an infidel of our virtues,

virtues, a murderer of himself, and a robber of our rights. — Were I not, gentlemen, continued I, well known to be a man of few words, so large a field have I to speak on, that I could talk whole days, on explaining the numberless evils that must necessarily attend an infidelity of this kind; but, for want of room, I shall now apply this excellent doctrine to myself, with regard to that particular branch, in which, for many years, I have been so remarkably distinguished.

Suppose gentlemen, continued I, that any of you had the least weakness of sight; you cannot but know, that the cure of distempered eyes is my profession, and not yours, *it having been my study from my infancy*; and should you willfully neglect to call in my advice, when first thus afflicted, from any thoughtless and most wicked infidelity of my capacity; if our evil enemy should have such a power over your hearts, as to prevent your applying in time to me for relief, and this weakness of your sight, by your abominable obstinacy, in not timely seeking my aid,

aid, should so far increase, as to bring on a blindness: can you deny, but that you yourselves are the cause of this heavy woe? And that your children, and those that may follow them, may have, one day, reason to curse the hour in which you charged your consciences with such a weight of guilt. Your loss of sight, continued I, and the misery you bring on your successors is not all; for as I have shewn, in my just defence of my brethren's cause, that you charge your consciences with the guilt of robbing me of my just right. And admitting (to lessen this your abominable crime, in not calling for my advice when your sight was first defective) you should say, that I have no right to these *fees*, because you did not employ me. To this I make the same just answer as in the preceding case — You should have employed me, and your not employing me, is an argument of your guilt. For, as I have already sufficiently proved, that whosoever deprives another of a good, which is his just right, *does an unlawful act*; because, by preventing that other to receive the good that belongs to

to him, he may be said, with the greatest truth, to be a robber, for he keeps from another, that which he has no right to possess.

Gentlemen, added I, we'll even suppose, as I have said in favour of my brethren, that you did seek from me relief; and notwithstanding all my care and ability, *for hidden reasons*, it was not in my power to preserve your fight; it cannot but be the greatest consolation for you to remember, that you applied to me in the beginning of your complaint, and that you ought to conclude, *from your opinion of my judgment*, that it could not be otherwise, and that the defect was beyond the art of man to remove:—Because I did not relieve you. I said, gentlemen, tho' the event did not prove to our wish, it must be the highest satisfaction to a thinking mind to know, that it could not be otherwise; and to reflect that you have done your duty, that you have acted as became honest men, that you were not accessory to this evil—That you did not charge your consciences with robbing me of my right; and above all, you should

should call to mind, that your temporal fight, thus lost from no neglect of your own, 'tis possible your spiritual fight may be so much increased, as to make you a most ample reward. Judge then, added I, gentlemen, the amazing difference between the state of the heart of that man, who finding the least weakness of his fight, who apply instantly to me for relief; and the man who lives an infidel of my virtues, and conscious of having been a robber of my right.

If I did not fear, gentlemen, added I, to betray too great a partiality in my own favour, *which all must perceive that I have every where in this work laboured with so much care to avoid*, I could carry these reflections yet farther: I could prove, that it would be very difficult to persuade me, but that every eye has some defect that has not been under my care. Let us, continued I, gentlemen, suppose the natural eye as a diamond in the mine; we all know, that they are both equally the works of heaven; yet the latter does not discover it's beauties till passed through the hands of
man;

man; a brute diamond must, said I, be polished to shew it's charms, why not an eye? for me I confess, tho' perhaps it will not become me to give my reasons, that I have ever remarked an astonishing addition to the beauty of an eye after having passed thro' my hands. Nay, I must own, that I have very rarely a good opinion of an' eye, that has not passed through my hands, *especially that of the fair*: for tho' I ever was a remarkable defender of their cause, I have always found such an astonishing alteration in their eyes, after passing under my care, such an addition I have ever after seen of fire and vivacity, that I have not only myself often beheld them with joy, but even the fair themselves never thought of their eyes, but judged me worthy of their highest regard, *for the many happy consequences* which have succeeded my labours. I could even furnish numberless facts of the marvels that have been done by the eyes of the fair, after having passed thro' my hands; but here I have no room to mention them, therefore shall now return to the defence of my brethren's and my own cause, by shewing

to all thinking people the horrid crime, the enormous guilt of those, who do not call in our timely assistance, I mean, at the beginning of the complaint, as well in the eye, as any other part of the human body. I presume, added I, gentlemen, that you cannot but have heard, that the spiritual fathers abroad have long since proved, that of all sins, of whatsoever colour or denomination, the greatest is, not to pay the *tythes*; because, for want of these *tythes*, they are disenabled to keep the body quiet, which is so essential to the peace of their souls; and if the peace of their souls is disturbed for want of these *tythes*, how are they able to direct the souls of others?—If then, this reason of the spiritual fathers is just, with regard to the payment of *tythes*, how much more so is it with us, with respect to the payment of *our fees*. For we, not only like them, for want of these *fees*, are disempowered to keep our bodies in good humour, but our minds are then so disturbed, that we are entirely disenabled to conduct, as we ought, the health of others; and how, added I, is it possible, that we should
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talk reasonably on the means of giving health to others, when, for want of these *fees*, our own healths are impaired? But gentlemen, said I, what makes my arguments, in favour of our *fees*, more worthy of the regard of thinking people, than what even the spiritual fathers have hitherto pretended, in defence of their *tythes*; are, that the horrid unbelievers of our virtues, that these abominable infidels of our merit, from their bare incredulity, not only deny to give us our *fees*, but they have carried their abominations to such a prodigious heighth of wickedness, as even to deny our right to them. Whereas, with the spiritual fathers, they never dare to go any farther than to deny the payment of their *tythes*; for should they carry their impiety so far as to oppose their right, they would, perhaps, run the hazard of being excommunicated, as unworthy members.

Upon the whole, gentlemen, added I, let me beg, with all earnestness, that you would seriously reflect on what I have said, to shew the great folly of those,

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who *with malice afore-thought*, and with sound judgment, refuse to call in either mine or my brethren's assistance, when afflicted in the eye, or in any other disorder of the human body. That you will never forget to keep in mind, that whensoever your sight is defective, or your health any way impaired, that you instantly call for the gentlemen of the faculty; always remembering the heavy woes you may bring on yourselves and your posterity, by your neglect of this duty, not only in this life, but, perhaps, in that to come. For you, gentlemen, continued I, who have even dared to betray your want of faith *in physical people*, I flatter myself to have made you so sensible of your guilt, as to have brought you to repentance; should this prove true, which after what I have said seems unavoidable, unless you wish to give me cause to think you are deprived of reason — Should you, continued I, repent, and return, as become you, to a firm and fixed faith in our abilities, you will find the greatest consolation in your own hearts, and then you will agree in the sense of all good people,

people, that though men by us are not made *immortal*, yet as their lives and their fight are by us preserved. — That as by one we enable them to admire the marvels of Providence, by the other we empower them to live to repent of their follies, and return to the ways of truth; and are so far instrumental to their well being, both here and hereafter — we have the fairest title to be regarded, as the most worthy members of society, the most valuable subjects of the state, and above all others, the most deserving of public esteem.

I shall proceed now, agreeable to the order I have laid down, to speak of duelling; and I observe that such is our necessity, to maintain the full meaning of the word honour, that friends often murder friends; and in some countries, even those who have no concern in the quarrel, but only from being related to the persons in dispute, to support the dignity of being men of honour, are obliged to cut the throats of those who they have no enmity to — Nay, there are some nations,

of which I shall speak more largely when I come to give an elege of our own country, where, in affairs of honour, after the greatest wrongs, they give us an equal chance for our lives, resolving to *kill*, or to be *killed*; and, in other nations, they give themselves no trouble about putting an end to our days to revenge an affront, but send bravoës, or men hired for that service.

To find out a remedy for these evils, seems to be as difficult as the *longitude*; the numbers of reasoners, some philosophical, others religious, have proposed various ways to reconcile differences in affairs of this kind: the former advise, that if a man says that of me, which I am not conscious of, even should he carry his anger so far as to give me a blow, he has, in both cases, mistook the man; and why should I resent an injury that was intended for another, and not for me? The man, who thus abuses me, is the offender, not I; and he who does an act unreasonable, is mad, and, should I be angry, because a madman raves? If, on the contrary, I
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am conscious that I have done wrong, it becomes me, as a man who inclines to good, not only to forgive, but submit to the punishment, as being what I justly deserved; and thence, by keeping it in my memory, I may be better secured from falling into the same error — The latter, namely, the religious people, they say, let us forgive our enemies; let us love them that hate us — that persecute, and spitefully use us — if they strike us on the left side, let us turn to them our right, and let us, with all meekness and gentleness, submit to our fate.

Both these fine reasoners, whilst that we are mortals, and subject to passions, tho' they talk very well, yet they recommend what no man can follow : besides, either of these systems would be dangerous, as well to the state as to society ; for bravery is a virtue essential to the safety of government, and the man who wants it, is looked upon with horror and contempt — A coward, with the greatest justice, is despised by the people — neglected by the great, and unworthy of the favour of

his prince — he is an animal so dangerous, that I have ever remarked, that every man of this cast is generally treacherous in his heart, vile in his principles, and capable of doing the basest acts — The only exceptions are those weak mortals, who, from wild and idle notions of religion, will submit to any insult, rather than warm their blood by passion; their hearts are honest thro' fear, and, from the same motive, they are unwilling to do any unlawful deed — they consult only here to preserve their own existence; and, as they will not ruffle their tempers in defence of their own property, it cannot be expected that they will hazard their safety for that of others. Were the opinions of these simple men generally received, all government must cease; and yet these people cannot be ranked amongst cowards; because, though they will suffer themselves to be injured, they will not injure others — *They are honest men in this sense*, and so far, and no more, useful to the state; for I have ever remarked, however excellent faith is in giving peace to a thinking mind, when not accompanied by reason,
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and that there is not an equality between one and the other ; where the quantity of the one is not equal to that of the other, the consequence is both ways extremely bad. Whenever faith gets the prehemineny, the judgment retires ; and, in like manner, when the judgment gets the prehemineny, faith must give way, that is, in other words, when *one rises the other falls* ; faith is strong, in proportion as the understanding is weak, and, in proportion, as the understanding increases, faith is lessened ; hence it is plain, that faith and reason must have always an equal share in the mind of thinking and good men, but, with the thoughtless, whether the libertine, or the fool ; the former wants faith to be a check on his vices ; the latter has so much of it, that he is scarce left with reason enough to direct his own conduct : the former is a wretch, tho' he may be a man of sense, because he deprives himself of the greatest cordial of the soul in the time of affliction, and what alone can enable him to bear the pains of life : the latter are silly creatures, and deserve, as madmen, our pity and compassion. The
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good man ever acknowledges that virtue carries its own reward. The man whose faith is so strong that his reason is retired, does good, not for the joy of doing well, but from his expectations of an ample reward hereafter: the former in doing a good act, has both in his view, present and the future; but the latter has no regard to the present, all his hopes are in futurity.

'Tis on this excellent principle that virtue carries, as well here as hereafter, its own reward; it is from the present satisfaction, which arises from doing good; it is this inestimable and just way of thinking amongst the great and opulent of our country, that we owe the numberless laudable charities in this great metropolis; it is from these tender feelings of the soul that such great things are done among us, by which thousands and tens of thousands are preserved from misery and want: designs so worthy of praise, that they are not to be equalled in any nation under the sun: and, since we all agree, that faith in foreign nations is much greater than with us,
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it follows, from what I have already said, that these are acts that shew us to a demonstration, as well the greatness of our understanding, as the goodness of our hearts.

To return to my reflections on men of honour and cowards, here follows my definition—A coward is one that is, not lost with visionary ideas, who, as I have elsewhere said, have thought so much to find out the truth of spiritual affairs, that he has lost himself in seeking it—*like the simple people I have been just speaking of*; but who, from reflection, is able to judge between right and wrong; yet he not only suffers himself to be wronged, but he wishes to do wrong to others, and would willingly put his desires in execution, did not want of courage deprive him of all power. — Thence it is evident, that — *a coward is a villain in his heart*; but, thro' a base contemptible fear, dares not put his desires in practice; whereas the man of honour is one, who inclines to do justice to his own right, to defend that of others, and hazard his life in defence of his

his prince — He well knows, that truth is the foundation of all justice; there is no justice, in either doing wrong to others, or submitting ourselves to be wronged: and I have ever observed, in my travels, that whosoever suffers himself to be injured (except the extravagant devout ideots I have been describing) would injure another, if in his power; and whoever is sensible of an injury done to himself, will never do wrong to his neighbour. With regard to the state, the man of honour, not like those who seem to believe — That *all is for the best* — That *all that is, is right*, and patiently submit to suffer; but acknowledges, that the sovereign is the father of the state: that he not only acts as the father of the people; but, in the sense I am speaking of, may be justly called the father, *Because he protects our property, and defends our right*. 'Tis plain then, that on his safety our well-being depends; and, as every individual is a part of the whole people, the instant this part refuses to defend the rest, 'tis no longer a part — no longer as such should be considered,
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but deemed a false traitor to his king, to his country, and to his neighbour — an enemy to all, and a dangerous man. — The great difficulty, with regard to a man of honour, is to know, whether the cause he defends is just; and, the only way to know this, is to defer, *as far as in his power*, putting in execution his resentment, 'till his reason is returned, his blood calm, and is again himself: and, when with his reason he is convinced *as an impartial judge between his own and his enemy's cause*, that he is wronged, I cannot see, in such a case, how he can err, who wishes to do himself right.

Amongst innumerable instances of duelling that I have seen in my travels, that were indispensibly necessary in affairs of honour, I shall here, for want of room in this volume, only relate two: by the first it will appear, that, tho' the laws of every nation will give a man damages for insults, yet, from that instant, he will ever be neglected and despised — for, in such cases, and perhaps in such only (gaming excepted) not the laws of the land, but those of honour,

honour, will ever be preferred; and I have ever found, that the legislature in all countries, even where the laws against duelling are not severe — have, for these reasons only, been ever tender in punishing the noble defenders of their honour.

The second relation I shall here give, shews, that the greatest difficulty in affairs of honour is, when two persons quarrel, who are not equally excellent in the use of either the sword or pistol; for no matter which side we find the justness of the quarrel, there is an essential difference in such a case, and which takes off so much of the equity of the deed, that makes it every way cruel and unjust.

Of the first, here follows the relation: I knew two young gentlemen, both of great quality, who had an idle dispute over a bottle about the merit of Marshal *Saxe* — The one was the only son of the first general of the army of a great prince; the other of equal rank, both in birth and fortune, and neither scarce of age. The son of the general took leave of the other
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seemingly in friendship; but the latter followed him secretly in his way home, and beat him severely with a horsewhip: this unfair enemy was one of those *monsters* we call *cowards*; for he wanted courage to defend his cause as a man of honour, and therefore vilely and treacherously insulted his enemy in this mean and despicable manner; and, when he thus exercised his resentment, fearing the danger, which is always the case with these sort of men, he made off through fear of the consequences. The news of this business soon reached the sovereign; and this young gentleman, the son of the general, was commanded never to appear at court, neither would his father admit him into his presence till he had found his enemy, and retrieved his honour by a duel.

Thus was this injured gentleman reduced to live for some time in obscurity; neglected by his prince, abandoned by his father, and despised by his acquaintance: however, after hunting his enemy for about six months from town to town, passing his hours in the greatest anxiety, he

he at length found him out ; who, having now no possibility of escaping, received from him a formal challenge : this was on a *Monday*, and they fixed the duel for the *Friday* following, early in the morning : they did not see each other, but wrote their mutual resolutions ; which were, each to have a sword tied with a ribbon to the right-hand, two pistols loaded, in their pockets ; to be twenty paces from each other ; to fire off their pistols, not both at the same time, according to the practice of these nations, but each one take his turn *by lot, or agreement* : and, if one of the two did not fall, to finish the business with the sword. And both, as usual, were to have seconds. — These gentlemen employed their time, from that hour, to the instant of the battle, with proper masters ; and, what seemed almost incredible, was, that all the magistrates, as well as the whole town, knew of this intended duel ; had knowledge of their being two of the first gentlemen in the country, and took no steps to prevent it ; by which it appears, that they themselves tacitly owned that this was a lawful act, though

though the policy of nations obliged them, like other states, to publish severe laws against duelling — It is plain here, that the magistrates of this country approved of this act from the necessity of it, since nothing less than the honour and ruin of an only son of the greatest family in the country was depending. The time for this duel being arrived, these gentlemen set out from their lodgings to the place appointed, where were assembled five or six persons, to be present at this dispute — They were accompanied by their seconds; when met, they embraced each other with all marks of respect; a circle was instantly formed by the people, and the ground measured, when, being placed at about twenty paces from each other, each took a pistol in his right-hand out of his pocket, and had a sword, as I have said, hanging to the same arm; their masters behind them — The question proposed was, whether they should fire in their turns by lot, or mutual consent; the injured son of the colonel, to discover, I think, an unwarrantable bravery, cried out to his enemy, *Sir, do you fire first, you see I don't want*

courage; which he accordingly did, but the ball passed over his head; on which the other raised his pistol, when his teacher perceiving, by the manner he had pointed it, that in that direction, in his opinion, he would most certainly have killed his enemy, cried out to him in words to this effect, Let your hand decline downwards two inches in that direction — the young gentleman, from an extraordinary, and perhaps an unheard-of presence of mind, that moment obeyed, fired, and wounded his enemy in the leg.——Thus ended this business: his honour was restored; they embraced, and became friends.

On this extraordinary adventure I shall only make these remarks: That this was a duel there was no possibility of avoiding; the ruin of a noble family depended upon it, there was no other way of repairing an injury of this kind; the best assistance of the wisest legislature would have availed nothing; and therefore it is evident, as I have said in my introduction to this relation, that all arguments, whether philosophical

sophical or religious, in a case like this, must be extremely idle: the bravery of this young man was carried even to a fault; for had he not accepted the advice of his master at that very instant, he would, in all probability, have killed his antagonist, and with him, in his heart, a friend; and, if we consider the vast difference between the diameter of the body and the leg, there was much less probability of wounding him in the leg than in the body; and, had he failed, there was a second pistol ready to be turned against him; for he who fires first, has two chances for one; and the consequence might have proved the loss of his life, by this single instance of bravery.

The other relation which I shall give, where the duel was no way equal, yet it was unavoidable. Two gentlemen who had passed the meridian of life; the one was so near-sighted, that he could not see four inches from his nose: they agreed to fight with pistols; they were placed, as in the preceding case, twenty paces from each other, they agreed to fire both toge-

ther at the word of command—The near-fighted man, who knew not whether he should fire to the North or to the South, on their firing was killed on the spot.—Here we have an instance of due lling, that was notoriously unjust, and deserves a little better than the name of murder, yet it was an affair of honour, indispensable, and done by mutual consent.

I shall now proceed, agreeable to the plan I have laid down, and speak on affairs of tenderness, and begin, first by endeavouring to shew the error of the *Turks*, who deny the fair to have souls; and, after having given some arguments, with a view of proving, that they have souls as well as men, I shall demonstrate, that the whole art of making a conquest with that beauteous sex is, to fix their attention on the business of tenderness; and thus, like the prejudice in any determined sect of religion, their faith becomes too powerful for their judgment, and they must surrender to the will of the teacher — shall shew the great advantage of playing with words, and addressing the passions in affairs of tenderness — That the love of flattery

tery is innate in the soul of both sexes — That the knowledge of flattery, with delicacy, is essential to the well-being of mankind, and above all, with the fair — That its charms are too powerful for the greatest genius of either to resist — That dress is essential to the well-being of the fair --- That beauty is their greatest good in this world — That their neglecting to judge properly of time, with regard to man, is an irreparable loss to that sex; and, after shewing that we are to the fair indebted for every part of useful knowledge, shall prove, by powerful examples, that the greatest remedy to cure the fair of that darling passion, so long confined to the word — *Love* — is, by keeping their souls in motion; and lastly, shall examine the nature of jealousy, and shew a certain remedy for this dreadful evil.

To begin then with the *Turks* — 'Tis to me amazing, that so great and powerful a people, should not, for their own quiet, and for the safety of government, admit that women have souls: it is so far their interest to seem to believe it, though in

their own hearts they thought otherwise, that all the happiness of a domestic life must depend upon it. For, as in these nations we are so sensible of the importance of persuading the fair into this opinion, that we ourselves should be the most unhappy of mortals, did we encourage this belief in that sex — For we lay it down as a certain rule, that *the honour of the husband will always be trembling*, did the fair doubt of the existence of their souls, and, in the phrase of the wits, convince but the wife that she has no soul, then *mercy on the head of the poor husband!* and this is so true, that, in these nations, where they hold a disbelief of the soul of the female, their only security with the fair, (which in my opinion is most lamentable) is, by imprisonment, concealing their beauteous faces, and other dreadful artifices, to put it out of their power to do wrong.

If I was in the humour to be angry, how I could abuse these people; I could treat them as thoughtless, unguarded enemies to common sense—What! to deny a beau-

a beauteous fine lady, the most perfect part of the creation, that image of heaven, that ruler of the will of man, that cordial of life, that comfort to a thinking mind, to deny to have a soul? I confess I want patience, when I think of the folly of these unbelievers: and though it is plain, that in all this work, I have laboured as much to shew the philosopher as the courtier, I ever lose that amiable character, when the soul of a female is called in question. However, it will become me, as a candid writer, to give the argument of these unbelievers, and why they think women have no souls. They first affirm, *which mercy on them, were I to be their judge*; that man lives in man—That the woman, like the land, is only a nurse to our otherselves—The moment the foundation is laid—she warms—she nourishes, and like the earth gives birth—That the likeness we sometimes observe of the female, as well as the male, in our successors (the possibility of which, by the bye, I have given sufficient proof in this work, speaking of the various changes of the body, from the affec-

tions of the mind, or, which is the same thing, the alterations of the mind from the passions of the soul)—That the resemblance that sometimes happen in the infant, to both the mother and the father, has no regard to the female, but what is produced on the body from the power of the mind. I could myself say much to prove this truth, by a number of similar cases, with regard to the alterations produced on the body, *by fear and by faith*. The former in the cure of certain diseases, the latter by the effects produced by the touch of a crowned head—but as I have already shewn that I am for the affirmative; namely, that the fair have *souls*, it would ill become me, as an advocate in their cause, to say ought that might weaken the faith of the true believers in their favour. I shall therefore refer this most important dispute to those gentlemen, whose chief business it is to determine this great and interesting question; and shall only add, that not only the *Turks*, but the *Tartars*, and numberless other nations, are so indiscreet, I might say wicked, as to deny a female to
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have a soul; and thus they say, since the woman is the land, and no more, and that the man is continued from the man, *by which we are to understand, both the sexes live in the man.* It is not material, *say they*, whether this woman, or this land, was the daughter of an emperor, or that of a ploughman — It is no matter whose property this land was; it is sufficient for them that the land is good, since they only want, by purchasing of it, to raise in it their otherelves, and when raised, all the ends they proposed by having it, being effectually answered, the land afterwards, in their opinion, is but of little value.—This argument carries with it too much horror to deserve a serious answer, and being in my present state resolved to be serious, I shall leave the whole to those, who incline to examine with patience the extravagance of such people, and shall proceed now in order to the next point I am to consider; namely, that fixing the attention of the fair in affairs of tenderness, is a certain way to gain the heart.

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With this view I must remind my readers to what I have said on the art of pleasing, in page 83, in the preceding volume; namely, that the great art of making a conquest of the fair, is to strengthen their faith in favour of their own charms, till it becomes too strong for their judgment. The latter, in consequence, must give way; and when a faith like this is augmented to a certain degree, reason retires and leaves room for credit, and if our views are just, we alone are to blame, if not lords of all. The great art is, to give faith to a beauty *who inclines to be an infidel*. I have ever found this to be extremely easy for a man of wit and address; for it only depends, *as I have elsewhere said*, on unhinging, with delicacy, the judgment, and with the strongest appearances of truth, convincing them they are right. When the fair are thus convinced, the joy is too great not to take place of reflections about future events — The present employs all their attention, and when the brain is warmed, from the satisfaction of the heart, there is a vacancy for our doctrine, as the judgment gives

gives way. Thus faith *in love*, as well as faith *in religion*, is always governed by the will of the teacher.

To prove these truths, I will suppose twenty ladies round the table, and one amongst them to have free power to chuse a partner for life ; I will undertake to shew a young fellow, even to a demonstration, though this lady was worth *a hundred thousand pounds*, if received into the presence of this society of the fair, and admitted only two hours in a day, at the hour of dining — If his figure is not displeasing, if he knows the art of playing with words, has seen the world, is amiable in his address, capable of painting his thoughts with a superior elegance of stile, and of delivering every sentence, with prudence, delicacy, fire, and beauty. I say, I am ready to shew any such, in this state, though of no fortune, how he shall, on the question of honour, gain this lady in less than twenty days, though these twenty ladies heard all his discourse, or deprive her of her reason.

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I acknowledge this is a truth, much easier proved in conversation with the fair, than by writing ; and I am furnished with such a variety of arguments, in favour of what I have said, that I once ventured abroad a little piece in *Italian*, which, literally translated, had for title, *The Art of making Love with Success* ; but as I wrote this little business to oblige certain great personages, who judged me worthy of their protection, and no way tending to the restoration of fight, which is my profession, I did not put my name to it, it was sufficient for me, that those who knew me amongst the great, and in whose presence I had often been honoured, could not, by the stile, but know it to be a work of my own hand. My intention was every way answered, because these sort of conversations, for which I am so particularly known, has excited the curiosity of many of the highest of the nobility to engage me at their tables, and that way enabled me to deserve favour ; and it is with the same laudable view in this nation, that I am here encouraged to
write

write on this delicate subject, though so foreign to that of my own profession, which, notwithstanding all I have said, I hope my prudent readers will agree, that it is, and justly ought to be, the greatest object of my attention.

I shall here only add, with regard to the power of a man of fine address with the fair, on the certainty of his making a conquest; though he observes the rules that I have recommended, it is possible, some will say, this artful, this admirable method, may succeed with people of a weak understanding, but not ladies of genius and education; to which I answer, that this is so far from being true, that the greater the genius, the more certain of success; because a weak mind is unable to reflect properly on the beauty and delicacy of our address, is a stranger to the charms of language, knows not the force of eloquence, is insensible of the beauties of fine painting by the tongue — all with such are lost. Whereas the lady of fine understanding, whose genius is extensive, whose education has been
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amongst the thinking and the great ; such a fair one reasons — reflects, draws inferences from causes, and before the inferences are well fixed in her mind, if her lover is the man of address that I have been painting, he will give her new cause of thought, till she surrenders by the force of thought. Were I the man thus employed, I would so fix the lady's attention on the objects I found to be to her most pleasing, that her judgment, not only in defiance of the greatness of her capacity, but even her superiority in genius, should help her in her fall, her reason shall retire, and the moment I find it absent, I will fill her charming brain with so many pretty ideas in my favour, that the prize shall be my own. *A knowledge more excellent, when practised by good men.*

Thus we perceive, that the poet has not erred, who said, *that the woman who deliberates is lost* ; and he could not but mean the fair who are capable of thought, and in this he, with me agreed, that the wiser the lady, and the greater her judgment, the easier the conquest.

Amongst

Amongst a thousand examples of the truth of what I have related, that I have observed in the best societies in the world, and in different nations ; and I believe all who knows me must acknowledge, that no man living ever had equal opportunities with myself ; having passed my life amongst the great, and was in all countries judged worthy a place in their assemblies, and with numbers have been honoured with the highest marks of favour and esteem. I say, amongst innumerable instances I could give, to convince my readers of all I have said of the power of men of ability and address with the fair, I shall give the following.

I knew a young nobleman, who took it in his head to be desperately in love with another man's wife, and telling a friend his sorrowful tale, who visited at the house of this lady, the latter assured him, as an extravagant mark of his friendship, that he would introduce him to her acquaintance ; and, if he had judgment enough to pursue the plan that he would lay

lay down for him, he would infallibly make a conquest of her heart. This being agreed to by the lover, with the joy usual on such occasions, he was soon introduced by his friend to this object of his wishes at the hour of tea, who told him, previous to his visit, that his first step was to *steal her handkerchief*, and then he would assist him in his enterprize. The time arrived, he did steal the handkerchief, and contrived a delicate conversation between them, which occasioned much dispute—The intention of stealing this handkerchief, and of this conversation, was, that by returning it with a proper apology by letter; and, at the same time, endeavouring to prevail on the lady to give a line from under her hand, with her opinion of certain parts of the dispute, on pretence of their being a great wager depending; might possibly force her in a literary correspondence. This singular stratagem succeeded to the lover's wish: for this excellent lady, on receiving this handkerchief, with an apology, and an innocent question, found herself indispensibly obliged, as a lady of education and
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Distinction to write with her pretty hand two or three lines in answer to it — This furnished her admirer with a motive to send her secretly, a second letter, with remarks on her answer. Thus was this beauteous and good lady engaged in a correspondence by letter, which, though begun from so trifling a foundation, fell by degrees under the article of friendship. The gentleman, her lover, being a man of extraordinary wit, of an admirable capacity, and so great a master in the art of playing with words, and painting his thoughts with delicacy and address, that perhaps his equal is not to be found in the world, employed all his care to display to the lady herself, the greatness of her own capacity; and, finding that the sublimity of her own understanding was not even known to herself, till betrayed by the admirable abilities and writings of this gentleman; and, as the lady could not fail of being pleased to find her own charms painted before her in so advantageous a light, and by a man the *deity of the fair* — The love she bore herself, obliged her to continue, as she judged, an innocent cor-

response, since by it she was daily finding an increase of her own virtues, and an addition to those beauties that had so powerfully commanded respect from all honest men, which had so warmed the heart, and heated the brain of this her new amiable admirer. Thus by slow degrees her lover, by puzzling the cause, and yet throwing enough in his writings to fix the lady's attention, and oblige her, with all her judgment, to have a desire to preserve so delightful a correspondence. As soon as he discovered that the beauty's imagination was properly warmed, by gazing on her own charms, by finding them daily brighter and brighter; and by believing them to be all guarded by that dear neighbour of *love*, called *friendship*; when her reason had a little left its empire, the door of her heart ill-guarded, her soul always busy on this dear charming loving subject. — When not the motive, but the mind of her adorer, was the constant object of her attention. This artful, this inimitable genius, this happy admirer, scattered amongst the multitude of her thoughts some delicate phrases of tenderness, filled with fire enough

nough to put all her reflections in confusion. The war in her mind continued between spiritual ideas and temporal affections, till at length the fever encreased; the former gave way; the latter kept masters of the field. In the crisis of this rapacious paroxysm! this extatic transport! all the reason she had left was not sufficient to secure her person from danger: for she wished to fix her eyes upon the man who had thus warmed her heart, and robbed her of all peace. Her lover no sooner found that the prize was at hand, but he fixed the interview—the time arrived, and the beauteous fair fell a victim to his will, and owned him lord of all.

I could furnish volumes, were I to relate the numberless examples I have met with of the power of our sex over the fair, when we are masters of address, and acquainted with delicate reasoning—know how to paint our thoughts with beauty and fire, and forget not, that there is a time to be, and another not to be understood. For there is the great art of making conquest. — 'Tis the highest virtue, and

gives the greatest consolation to the mind of man, when his views are just — when otherwise, the man alone is to blame, *for the lady in all is innocent*; — she is betrayed, and falls by the force of her own genius — 'Tis by knowing her own charms, and too well convinced of their truth, it is by the natural love she bears herself; it is by the joy she feels in seeing herself to advantage, that her reason fails — her ideas of self-love become too numerous and too powerful, and the man of design steals into her thoughts in the absence of her judgment, and she is with herself no more. — 'Tis not as I have elsewhere shewn for want of virtue, nor for want of capacity, but from her abundance of the latter, that the fair are so often a sacrifice to the will of man — The theory of tenderness is, of all subjects, the most delightful; a desire to please is innate in the soul; 'tis almost the business of our lives; it is the occupation of every thinking mind; we are deities to each other; the fair for us, and we for the fair; flattery is the balsam of life; we all love it, and whosoever denies it, speaks against his own heart — Emulation

tion is a virtue ; a consciousness of knowledge is its daily food ; whosoever then convinces us that we do well ; that we have merit, helps us forward to become more perfect ; because we are that way told, that we are in the road to be yet more happy. Hence I say, it is plain, what the world calls flattery, is ever acknowledged, by persons of rank and condition, essential to our well-being, because it encourages us to be more deserving — He alone errs, whose designs are bad ; but the man is amiable, and excellent, who flatters where he ought, and with becoming delicacy ; because he not only increases the number of his own friends, but he heightens virtues in others, and sets them in the fairest light. I here must make so just a compliment to our nation, that, though in general, we are not so happy as to paint our thoughts of tenderness with that fire and beauty as some other nations I could mention, yet I think I could shew, and this, which seems singular, from the goodness of the heart of the fair in our country, that we succeed in our conquest sooner in these nations, than per-

haps in any other under the sun. Abroad the beauties are accustomed to hear the delicate babble on tenderness from every quarter, and their faith must necessarily diminish, when they find no distinction between themselves and others: besides, there the discourse is confined to the beauties of the matter — they paint the charms of the material fair in terms filled with rapture, and almost neglect the charms of the mind. Thank Heaven! with us it is very different; the fair, indeed, are more credulous here than elsewhere, because their hearts are, perhaps, more just;—for, when they find the tale told to them alone, with all the appearances of truth, they believe, because they judge the hearts of others by their own; and we conquer with greater ease, because we paint our thoughts, not like others, on the dull subject of material charms, which the meanest wretch of our sex can talk of as the wisest of ourselves: but we speak of more elevated subjects; we have a larger field to wander in; we examine the genius; we display all the graces and beauties of the mind; we labour to convince each beauty, we wish to inspire

inspire with tenderneſs, that ſhe thinks as ſhe ought; we provoke her to admire her own thoughts, and, by degrees, blend our own ſo well with her's, that without knowing from whence comes this increaſe of her judgment, ſhe believes them to be her own: 'tis on this belief that we build our hopes; and, as I have ſufficiently ſhewn above, when once the attention of the fair is well fixed on admiring the beauties we have painted of herſelf, we ſeize the moment, and compleat our conqueſt. Hence, I ſay, it is plain, that the beauties of this nation are more eaſily conquered than any others, from the goodneſs of their hearts, and the greatneſs of their underſtanding; and, conſequently, whatever evils follow, we alone muſt be the cauſe; whereas, in other countries, by education, and converſing continually with ſuch a variety of our ſex, they diſcover more eaſily between the deſigning and the good man: thus, though thoſe beauties are not ſo eaſy a conqueſt as our's, they are leſs happy when conquered; and, in my judgment, the want of thoſe ſentiments in the mind, ſo evident in the fair of theſe nations,

they are certainly less deserving of it. —
 Let us then *echo* the sense of all thinking men among us, that neither in affairs of tenderness, or any other, *the fair never err by following their own will, but by that of others.*

I cannot quit this delightful subject, without yet adding, that I should have very little difficulty to prove, that we are not only indebted to the fair, for enabling us to support the sorrows of the day, but for our improvements in science, and every part of useful knowledge; having ever remarked, that the most studious and learned among us, who are insensible of the exquisite joy, that attends the conversation of the well educated of that sex, frequently carry their thoughts beyond their due bounds—Provoked by ambition, they stretch them beyond the power of reason to command; and thus the noblest works of the brain often become defective, *and all these evils occasioned, for want of relaxing their minds in the presence of these deities of man.* Whereas the great, the wise, the learned in every nation, who are acquainted

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ed with the comforts arising from their charming prattle; who gaze on their figure, and admire, as become them, all their beauties. — Every such man, — when, on pursuing his studies, he finds that his thoughts become painful, and that they quarrel with his judgment — he clasps his book — he ceases to think — he flies into the presence of that adorable sex, there his mind gathers strength, by relaxing from thought — He returns to his studies with fresh vigour, till, by degrees, he accomplishes his wishes.

Might I not then affirm, for the glory of the fair, that to them we owe the most perfect labours of the brain of man. For me, *as an advocate in their cause*, I cannot help remarking, that my observations have long since taught me, that the many works we find defective, from the hands of the learned, were all written by men, whose minds were so singularly gloomy, as not to know the inestimable virtues of that sex — Men whose dispositions were savage — whose tempers were insolent, and conversation brutal — Men, whose
very

very countenances discovered a mind disturbed and filled with horror. — A thousand, and ten thousand examples have I seen of these truths amongst the learned *cloystered fathers abroad*, whose situation denies them the greatest of all human enjoyments, which softens our tempers, improves our manners, teaches us to judge rightly of life, and makes us worthy of the name of *man*. I say, all those are much to be lamented amongst the learned of our sex, who know not how to prize the fair; — their very looks tell us, that their souls are not in peace. — Whereas, those amongst the learned, who consider the fair as they ought, who regard them as the great cordial of life, as a balm to every sorrow, who see them with respect, and with transport admire their beauties, — their very eyes tell us, that all within is joy and peace. Conscious how much they owe to that delightful sex, for the improvement of their minds, they think of them with veneration, and gaze upon them as the object of their greatest good; because they are obliged to acknowledge, that it is by the marvellous influence of this admir-
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ed sex — That their understanding is nourished—That their genius is improved—That they are enabled to support the pains of study, by being empowered, from their wonderful charms, to relax, at pleasure, the chain of thought, and be *at will* again themselves.

In giving this short and just elege in favour of the fair, I must not omit to mention that it has been said of me, in many nations, and in the politest assemblies, that such is my knowledge of the eye, and of the world, that the lady is not living on this side forty, but on fixing my eyes upon her, I can read her very soul—Having treated so often on this important subject, in the lectures I have given on the art of pleasing, before almost every sovereign in *Europe*; I was in consequence, numberless times obliged to discover, to the highest personages, this way, my ability. I will not, in this place, presume to say, whether this knowledge in me is a particular gift from nature, or the effect of science; I shall leave this discovery to the great of these nations,

nations, who, in example to those abroad, may hereafter judge me worthy of their protection. But fearing that those, who, for want of personally knowing me, may call these things in doubt, thus much I will venture to say, on this important subject; that if I am asked how I can do these wonders? thus shall I answer — If the fair in body and mind are present, at any discourse that I shall prepare and deliver with this view, her very eyes shall betray to me her opinion on the different parts of it, though she does not speak; — but if she talks, and gives me her opinion, I will change, with such quickness, from one subject to another, that I will oblige her to betray the force of her genius, and the greatness of her judgment. And if I intend a conquest of her heart, I will blend so well together all her ideas on the different subjects I speak of, that I will shew her a most pleasing picture of her own beauties: then will I begin to strengthen their colours, till she shall be so charmed with the picture I have drawn, that her attention shall be there entirely fixed. I will pursue this plan, till her

brain

brain becomes warmer and warmer, and the moment I find the crisis is arrived, that her judgment gives way, I will seize the moment, tell my tale, and if my views are noble, *I think I may say my triumph is certain.*

I know my fair intelligent readers amongst the great and persons of high life, to whom I alone address these observations, will here demand of me, whether there is not also a way to read the hearts of men — To all such I most respectfully answer, that there is a way, *I know it well*; but were I to tell it, it might be productive of much evil; because faith in the fair, is essential to the happiness of Man. And had they this knowledge, it is possible their faith might be lessened, and we, in consequence, be less worthy in their eyes; for it is easy to perceive, if we saw the hearts of each other, such a knowledge might tend to deprive us of the love of the fair, and make us both unhappy. Silence, therefore, will best become me on this engaging subject, and refer to a personal interview all those who incline from me to be farther informed.

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In the mean time, to make the ladies some amends, for my putting here a period to a matter so important to their quiet—I shall add, that there is a knowledge even yet more worthy of their care; namely, a way to tell the man, who passes before them, by the eye, that he has leave to stop to tell his tale, if he has ought to say, worthy of their attention.

It is the want of this knowledge, in that amiable sex, that thousands and ten thousands have passed their hours away in bitterness and woe. It is the want of knowing this by the fair, not only that they themselves are greatly unhappy, but even those of our sex are exposed to numberless sufferings; because, not being accustomed to tell us their hearts, they permit us to pass before them, with no other regard, than as amongst the number of men. Whereas, could they tell us with their eyes, that if we stayed we should be heard. What amazing advantages! to both sexes, would follow the exercise of such a knowledge.

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I shall here sum up all my praises of the fair, by observing, that the man who knows not their value, may be said to consider them *like a button behind his bat*; he knows only that he is the possessor, but so seldom beholds what he possesses, that he almost forgets that such a treasure is his own; whereas, the man who judges rightly of the charms of *that enchanting sex*, places them like the button over his heart, whenever he finds cause of grief, whether from excess of study, or from any other motive, he turns his eyes that way, as towards the fountain of *Nectar*, and there finds a remedy for all his pains.

Having thus given my thoughts on the power of address, and shewn the charms of speaking to the passions with delicacy and judgment, with regard to the fair, I come now, in order to prove, that dress is essential to the well-being of that charming sex. With this view, I shall now remind my readers of what I have said in the preceding volume, on this pleasing subject; namely, whenever the
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sight is offended, the rest of the senses must give way. — The fair, by dress, engage our attention, and are judged by the eye more worthy of our love—The first impressions are always most lasting, and when once they are sovereigns of our hearts, we may struggle, indeed, but it will not be easy to efface them from our memory. It was with this laudable view, that I have, on the same occasion, so strongly recommended painting the natural face of the fair—The necessity of pleasing the eye, to gain approbation, we find on a thousand occasions, in architecture, painting, and above all, as I have elsewhere mentioned, *the theatre*, and even in the married state. The worthy, this way, amongst the fair, become more worthy, and dress, in a married lady, is a powerful assistant in preserving *the lover in the husband*—In these nations, I believe, I may venture to say with great truth, that many of the fair, if they have any fault, which I have so often shewn the impossibility of finding in the whole sex; I say, with all respect, if they ever err, in my judgment it is in being too negligent

gent in this particular — How often have I seen a married lady in the morning, only by being careless in her dress, cause her husband to drink his tea in a hurry, and seemed impatient to be gone, because he saw nothing in his lady to charm his eye, or to engage his attention — yet, when the same husband came home at the hour of table, and found his lady dressed for an assembly; this very husband, who saw her in the morning with indifference, now regarded her with pleasure, spoke to her with respect, and was charmed at her presence—And all this while it was the same lady — the difference was only a few diamonds, and better cloaths; and, what is yet more singular, this joy appeared in the heart of that very man, whose money was the cause of this change.

I believe it will be agreeable here, if I give the two following remarkable instances of the advantages of dress, amongst innumerable others, which I must omit for want of room : — I waited one morning on a lady of the highest quality abroad, on a day of great gala at court, I found

her in her undress, and declare, if it is possible for me to suppose a defect in the form of the fair, this lady was in that case: It was with difficulty (so much was my eye offended) that I observed the respect that was due to her rank— The same day, about six hours after, I saw that lady, in the presence of the sovereign, so amazingly changed by her dress, that even I, with the rest of my sex present, gazed on her with admiration.

I knew another lady, no less than a great princess, at whose bed-side I was honoured, in like manner, in the morning on a day of great feast. This illustrious person was sitting in her bed, with ordinary covering over her shoulders, and a napkin under her chin; her figure appeared less pleasing than the washer-woman of my mother: this great lady being dressed that day in honour to the prince her lord, I never remembered, in any court of Europe, to have seen a more graceful figure; it was impossible to behold this lady without the most reverential respect; but, when I remembered that I beheld the sovereign,
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I confess, that on falling on my knee to kiss her hand, such a powerful effect had her beauty on my mind, that I scarce was able to rise from the ground to retire and recover my surprize.

I must not yet quit this interesting subject without adding, that there is an excellent custom, in some nations, for the security of the peace of man with regard to beauty, namely, that we know, by the dress of the female, whether she is single or married, whether she inclines to marry, or whether her brain is so warmed with spiritual ideas, as to have forgot the temporal, that is, to make herself a nun, and that way, *in her own phrase*, to give herself to the Lord: and, lastly, whether *in the phrase of the wits*, she has passed the *climax*. In this country, we are so unhappy in this particular, that it has happened to me in various times of my life, after having said a thousand soft, tender, loving, and engaging things to a lady, displayed all the force of my genius, and painted my thoughts in terms that would have moved the most obdurate hearts to melt, and even

cause those of stone to have had compassion on my sufferings : after, I say, that I believed myself on the way to make a conquest, a man, *who I knew not*, has entered the room. That moment the lady, to whom I had been telling my melancholy tale, has pointed to him — Then turning her eyes my way, said, *Sir, this is my husband*; he will thank you for your care.

Having thus far considered the charms of dress, I shall proceed now to those of beauty, and doubt not but to shew, that beauty is to the fair, in this world, the greatest good ; when the heart is prudent, the judgment right ; and whosoever seems to think otherwise, say no more than confirm the truth of the story *of the fable of the fox*.

I shall now give, amongst a thousand examples I am furnished with, the following relations, all tending to prove the charms of beauty ; and, I am persuaded, that these instances will discover to my readers more the power of beauty, than any writings that have yet appeared in our language,
not

not even excepted the wonders done by the great *Cleopatra*.

I knew a young lady of great distinction, a single lady, and an extraordinary beauty, so exquisitely fair, so singularly graceful, that it was difficult for the eye of man to behold her without such a change in his heart, as to prefer her to all others — if *young* and *thoughtless*, painful moments must follow; if *innocent* and *devout*, it would have this good effect, at least, that he would adore her as the image of Heaven, and, as such, with a meek, humble, and awful respect, bend his knees before her — A common porter was sent by her brother from a coffee-house to this lady; this man arrived at the door just as this beauty got out of her coach from chapel. The porter, who had never seen her, as the lady was then tripping up stairs, and the coach retired, the fore door being opened, asked the servant for the lady to whom that letter was directed, and was answered, that he might give the letter to him, and deliver it to his lady; on the poor fellow's refusing (being or-

dered to deliver it into her own hands) he was shewn into her apartment — The porter being with the lady alone, during the time the beauty was employed in reading the letter, fixed his eyes upon her with such attention, as if lost in thought ; but, before the lady had done reading it, he violently, and with seeming transport, flew into her arms, gave her numberless kisses, and possibly had other ideas in his brain. The lady was so surprized, that she had lost almost the power of crying out, or even that of knocking with her foot ; but, in this abominable struggle of this sudden and strange lover, she caught hold of the string of the bell, rung it furiously, and a servant appeared, *before any great mischief was done*. From that instant, this unhappy man lost his reason, and I saw him chained in a mad house, where he was frequently visited by the lady, and supported by her bounty.

Another instance, almost as singular, which happened with a nobleman of very high rank, ever regular in his life, and singularly just in his morals : this young gentle-

gentleman saw a married lady, in an assembly of persons of rank, almost equal with himself, and the most remarkable beauty of that country. His mind was so disturbed from that instant, that he neglected all his affairs, and was equally as extravagant for the love of this beauty, as we are told *Mark Anthony* was for the love of *Cleopatra*; for like him he quitted his government, his dependents, and had no peace, but in her presence; every act was employed to cure him of this passion. Love from every quarter attended him, to call off his attention from this beauty, but all to no purpose; he languished day after day after this fair one, and so immoderately did he languish, from the power of her beauty, that a few months brought him to his grave: I knew him at the beginning of this adventure, was particularly instructed in the whole business, and honoured in his presence a few days before he expired.

Another instance of the same kind, to shew the force of beauty, I was acquainted with one of the ministers in a great court,

a married man, with many children, whose morals were remarkably good, who seeing, in like manner, at an assembly, a married lady, judged the greatest beauty of the court, who had also many children, and whose husband was of equal rank with himself. This unhappy lover lost all his peace on this lady's account; he employed every artifice to convince her of his tenderness for her; at length the lady being, as we may suppose, secretly acquainted with his sufferings, was determined to hear his dismal tale from himself; when with her alone, he painted his passion with so much eloquence, and in terms so affecting, that he warmed her heart, and, at the same time, heated her brain: and I think I have sufficiently shewn in this work, when they are both disturbed at the same time, and from the same cause, our conquest is certain. The consequence was, that the beauty's reason was as much retarded for the love of him, as his was from his passion for her; and, as there was no possibility of carrying on their delicate interviews where they lived, they resolved, by force of love for each other, to a desperate

perate act—They both agreed to march off together, without any regard to the consequences; the lady left her husband and her babes; the lover, not only his lady and children, but his ministry, by which the whole state was put into the greatest disorder. They were both taken in their flight; the lady, as usual, was lodged in a convent; and, though the sovereign loved this gentleman, as well for his services as for his personal merit, yet, notwithstanding the greatness of his authority, there was no possibility of bringing him back with safety to his person.—The event proved, *and all from the beauty of the fair one*, that this unhappy lover was not only obliged to quit his country, and consequently lose his offices for ever; but he was commanded *by his sovereign*, to give up his eldership to his second brother, which he complied with, and is now living in obscurity, where I lately saw him with a small pension for his support.

The next instance I shall give of the power of beauty is, I knew a young lady of a great family, of many great accomplishments,

plishments, and, above all, exquisitely handsome; this fair one had every virtue, proper to that charming sex, *but want of money*. She was attacked on every side, some *with*, and some *without* honour; the first were *poor*, the latter *rich*: though she did not incline to become a *sacrifice*, she trembled at the thoughts of poverty. She well knew, by herself, that beauty and poverty were dangerous companions; she found them ever quarrelling, and she was a lover of peace. She reflected on the difficulty of preserving *virtue with her beauty*, whilst poverty was reigning at home. She did not forget, that with the honest and the poor man, though married, misery might follow; with the rich, *without marriage*, her reign would be but *short*. In this uneasy state, when on a precipice, ready to fall a *victim* to love and money, and all within was prepared, to surrender at discretion; a *worthy young fellow* of great fortune, accidentally saw her, and being enamoured with her charms, a happy union ensued; but, alas! how frail are human joys: this inestimable fair one fell ill with the small
pox,

pox, and was most miserably disfigured—
 As beauty was the first object of his attention, when he first demanded this lady in marriage, the cessation of it deprived him of all peace, and caused his days to pass away in grief and sorrow.

Speaking here of this dreadful disorder of the small-pox, I must refer my readers to what I have said in the preceding volume, relating to inoculation; the practice of the *Turks*, and other nations, with the method I have recommended, to avoid those evils so fatal to beauty, particularly with regard to the eye, and proceed to another instance, of the power of beauty, yet more worthy of the attention of my readers. Being in one of the principal courts abroad, I saw a lady in the drawing room of a great court, who had the lower lid of her left eye fallen down, by an accident from fire; which left part of her eye uncovered this defect, destroyed the beauty of one of the finest faces I ever saw. Viewing this lady occasionally on both sides of her face, and observing one part exquisitely handsome, and the other
 thus

thus deformed; I approached her excellency, though a stranger, and nothing to support my courage but my knowledge of the world, and being well known to the great about me, and spoke to this effect; permit me lady to tell you, *fixing my eyes full upon her*; that one half of that face of yours is exquisitely pretty—Well, Sir, said she, and what do you say to the other? Why, the other madam, said I, is so much the reverse, that it strikes me with horror; how, Sir, said the lady with great quickness? What insolence is this? To which I instantly answered, if your excellency knew why I have said this, you would give this observation of mine a better title. On which, putting on a serious face, she desired I would explain myself instantly; I assured *the lady*, that I should not have made that severe remark, *being long acquainted with the respect that was due to persons of her rank*, had I not the power of making both sides of her face equally handsome. On this her excellency rose from her chair, with a sort of *transport*, and flew to the noble personages in the assembly, to learn who it was that had
talked

talked to her on an affair so important; having given their opinion in my favour, and assured her that she might faithfully confide in me, the lady soon returned, and demanded of me how I proposed to answer my promise? to which I replied, that must be a secret; I asked her if she had courage? and being answered in the affirmative; I immediately said, come with me lady, let us retire into a private room, with one or two of your women. This being agreed to, she took me by the arm, and conducting me into a back apartment, called down a female attendant, and being seated, I, with the utmost expedition, sent a proper person to my lodgings, to bring me the necessaries *for my intended operation*; when arrived, and all things convenient for my design, I immediately passed a needle through the skin of the temple, near the lesser angle of the eye, and with my lancet dissected, to about half an inch diameter, the skin of that part from the muscles. Whilst thus employed, her excellency often called out to me, *you hurt me! you hurt me!* And I as often answered, remember lady, beauty! beauty!

beauty! and with this charming word beauty! I softened her pain in such a manner, that she kept her courage to the end of the operation, which was to draw the edges of this wound together, and fix them so, by passing the needle threaded through them, as to tie them together. Thus I brought that upper eye-lid into its place without touching it, and after putting on the wound, now closed, a small plaister, which seemed rather an ornament than a blemish, I conducted the lady back to the courtiers in the palace. Seeing her thus changed, they all appeared astonished, and looked as if this business had been done by some *miracle*. It procured me the highest applause in the court, it gained me numberless friends amongst the great, and every body endeavoured to find some lady who had some *defect in her face*, that I might remove it, and make her perfect, since, by this deed, I had given such an amazing proof of my ability, in restoring lost beauty — I shall only add, to this very *curious adventure*, that it introduced me to all the honours that I received from that court.

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That the wound in the lady's temple was soon healed, that I gained her heart, as much as I could expect from a *married lady of honour*. She talked of me continually, she prayed for me, and, I believe, if ever a lady sighed seriously for my absence, it was this lady; for I left her, by this my *operation*, one of the most beautiful in that court.

This curious adventure reminds me of another of the same kind, well worthy of notice: a married lady of distinction once presented to my care, who had such a defect in her upper eye-lids, that her eyes were almost ever covered; and, when she wanted to see, was obliged to lift her head very high, or to raise her eye-lids by her own hands. By my well known method of curing this defect, I soon fixed the lady's *eye-lids* like those of other people, which is by removing a part of these *eye-lids*, and sowing the lips of the wound delicately together, as in the preceding case. The lady, ravished at this addition to her beauty, had given that same night orders to her servants, to get the necessaries ready the
next

next day for her going to a great assembly, with a view of displaying her new charms; but alas! being in bed, her good husband, knowing nothing of this business, came home in liquor, and tumbling into bed, tossed one of his arms over her face whilst asleep; frightened her from some delicious dream, caused her to start suddenly from her bed, and broke all my stitches — A most dreadful domestic war ensued, which, tho' I next morning endeavoured to remedy, by sewing the lady's *eye-lids*, as often, as well, and as delicately as before; yet I found there was some defect remaining from this fatal accident. The husband being the cause of this heavy evil, suffered extremely in his mind, because, tho' he had a good wife, yet he deprived her, in part, of that beauty, so essential to the happiness of her sex, which could not but rob him of his peace.

I shall finish these relations on beauty by the following, which, in my judgment, highly deserves the foremost place in this work — A young lady, for whom I had fixed an artificial eye, and placed it, as it
fixed

well known I have often done, and am capable of, in such a manner, that, for beauty, motion, and colour, and, in every circumstance, it so exactly answered the natural one, that it was impossible for the nicest eye to discover the difference, unless that the little black spot, called the *pupil*, did not become larger and smaller, in different degrees of light, *as in a living eye*, which could only be known by a judge of my profession, and observed by none when seen, without a previous information of the defect—A young gentleman of worth, seeing this lady at a public place *like Bath*, and charmed with her beauty, matrimony was the consequence: her husband, who ever believed that she had a pair of *lovely eyes*, came suddenly into her apartment, when this ravishing fair one was at her *toilet*, dressing her head *with only one eye*, having, as was sometimes her custom, most carefully taken the other out, and laid it on the table. On seeing his lady with one eye, he fixed his eyes upon her with such surprize, that he scarce had the power to ask the meaning of this change: the lady, equally frightened at this disco-

very, they both, for a time, stood gazing on each other with astonishment; at length the husband took courage, and, with a meek voice, demanded of his lady how all this happened? the lady, who had scarce power to speak, began to weep bitterly, with this her only eye, and half closing it, with her head declined, like one overcome with modesty; told a most melancholy tale; which, for her purpose, I esteem *inimitable*. She raised her pretty head, and, with a languishing and sorrowful countenance, turned her lovely eye towards her husband, with a grace that seemed to tell him, that she wished not to behold the sun, *so greatly was she shocked at this unfortunate discovery*, and spoke to this effect. My dearest life! said she, my soul's wish! be not so frightened — be not displeased — hear my reasons for keeping this great secret — without you, I should have been of all my sex the most miserable, because I preferred you to all mankind — I ever adored you, since I was so blessed as to fix this eye upon you; can you then blame me for concealing that which might have proved fatal to my quiet?

quiet? You know, added she, my soul's comfort! you know, that, to increase the beauty of our sex, is the business of our lives; and our sex have the consent of all the world to make ourselves as *charming as we can*, that we may be more worthy the love of man; I tell you, *my love*, I tell you, my soul's idol! had I not concealed this secret, I had not been blessed, as I now am — I had not been able to call you my own. You who, to me, possess every charm to please; you have said a thousand, and a thousand times, in the tenderest moments of your life, that you loved me above all things; that you gave me the preference to all the sex, that I was infinitely charming; do not therefore, my angel, let me lose your love for so small a part *as an eye*; I'll fill up this little spot in my beauty by force of tenderness, by my endearing fondness of you; I'll employ a thousand arts to engage your love, so that you shall forget that you ever saw me in my present state; and, if you'll be so good as to call on me *an hour hence*, you shall see me as perfect as you saw me yesterday! — Rub out of your memory,

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my delightful heart ! these few moments we have now been talking, and we shall love each other as before, and be as happy as ever. — The husband heard this pretty reasoning with the patience of the wisest philosopher, sighed, let fall his eyes, turned his head gently away, and, *in obedience to his lady's wish*, retired. The lady that instant replaced her eye, and appeared soon after in the presence of her husband, with her accustomed charms ; yet, with all his love, with all his tenderness for her, he could not remove from his memory, that there was a point in her precious form that was concealed by art ; the very idea kept him often gloomy, and in pain ; which confirm what I propose by all these relations, namely, that beauty is essential to the well-being of the fair. I shall only add, what I have said on the power of beauty, that it becomes every prudent man, whose judgment is not strong enough to resist their charms — to observe, in all assemblies, never, if possible, to be seated opposite to them, but on one side ; because, by gazing on their beauties, like the sun in the *meridian*, they dazzle the

the sight; they heat too much the brain, and give a light too strong for man to bear: whereas, when seated laterally, like the sun in its declension, the light reflected, from their *beauteous figures*, passes gently over the button of our habits, and, as it passes, does no more than warm our hearts, and gives us joy.

It is for this reason, in some countries where I have been, we are told what wonders we are to see, before we enter the room; and thus we are empowered to keep our reason before us, as a guard at the door of our hearts: a wise man, with such advice, will half close his eye-lids to prevent being surprized; and raising them by degrees, when in the presence of the fair, by gathering thus slowly a part of her charms, his reason may keep his empire, and his peace preserved. And thus, as in the comparison in the preceding case, with regard to the light of the sun, if we go suddenly from darkness into light, and prepared to see this light, it is pleasing to the eye; in like manner, if we go suddenly into a room, where there is a beau-

teous fair one, with our eyes open, and our minds unprepared, it is easy to see, that the consequence may be fatal to our quiet.

To these few instances of the power of beauty, amongst innumerable others that I could give, had I room in this volume, I shall conclude this delicate and important subject, by the following humble exhortation to the fair. Permit me, ladies, to remind you, that there is a certain season, or time of life, that your sex was ever judged most charming — Beauty, in the month of *May*, is certainly more valuable than that of *June*; if you stay till *September*, you'll lose half your value; and if, by any thoughtless neglect, you should arrive to *December*, then! oh then! *the Lord have mercy upon you!*

Here follow two remarkable examples, amongst a thousand I could give, of these dreadful truths.

A beauteous young lady, of about twenty, of ten thousand pounds fortune,
who

who I well knew, and was daily in the family. This lady resisted all the temptations of marriage, unless she could gain a *title*; she dressed well; she was amiable in her conduct, and had many excellent endowments — But alas! one year passed after another; no title offering to alleviate her sorrows, she at length got up to forty — oh miserable state! for a young lady of that fortune — In a *paroxysm* of rage, when thus in the *meridian* of her life, she heard a reverend fat parson preach, who was in the same state, whose matter was much, tho' his money but small! but yet talked so learnedly in his pulpit of the comforts of domestick life, that, without one single phrase of tenderness to her person, *her heart was wounded*; because, in all appearance, she had lived long enough to have discovered, that ignorance in affairs of tenderness, was a dreadful reflection, and, to die in that ignorance, might be fatal to her peace in her latest moments. Whether I judged right of this amiable lady's reasons, I know not; but this is certain, that a proper messenger acquainted this reverend gentleman what mischief

he had done; and he, as a good man, ever willing to alleviate the sorrows of others, and, above all, those that he himself was the cause of, gave his best aid, without much ceremony — They soon met together; very few sighs passed on either side; no circumstances appeared of the fury of young lovers; but all about them were in the utmost calmness; little passion was discovered, either by the lady or the lover, but what was the effect of *forethought*, and becoming *prudence* — The reverend lover told his short tale with a respectful gravity — The lady heard him with *patience* and *humility*; a brother of the order was soon called; the blessing of the church was given, and I left them on the road, to drudge on together, more like parents of great offspings than young lovers. I never heard since, *to my inexpressible grief*, that the great end of marriage, with all thinking people, was ever by them answered, which, with every honest pair, ought undoubtedly to be the chief motive of every union; and where that fails of probability, I call every such union

union highly wrong, and should have very little difficulty to prove it to be even greatly criminal.

I shall leave these reflections to my intelligent readers, having said at least enough to be well understood, and proceed to my next example of the danger of letting the time pass away without the most important knowledge of human life; I mean, to be early settled with a *worthy companion of our sex*; for those beauties who are otherwise, are ever infants and unhappy. In their youth they are governed like infants, their motions are watched, and they live in perpetual dread and fear: when they have passed the *meridian of life*, and their hopes, *which are all they have left to comfort them*, grow languid and few, they are thrown amongst the most useless of all mortals. They hate themselves, they hate all about them, they are by all neglected, and their greatest of all curses is, they repent without even the smallest hopes of relief. For other crimes, we have hopes of pardon hereafter, which give us infinite consolation; but here there are no hopes, the time is past, never more

more to return, and all they can have to palliate their griefs is, to forget even their own existence. A knowledge extremely difficult, and never to be acquired, *but by ceasing to think of the things of this world.* But to proceed to the other example I promised.

I knew a young lady who had unfortunately, as in the preceding case, lost her youthful days, she was rich and beautiful, she was not like the other, impatient for a title, but a man deserving her love; she refused numbers, in hopes to find that man, till at length no more offered for her to refuse. She was not, indeed, crept up as far as *September*, and consequently had the consolation yet, of having some hopes. Having been long without a lover, *by her own unhappy negligence*, at length a gentleman, near eighty, presented his humble love; and, in terms of tenderness, told her what strange things she had wrought in his heart. The lady, through fear of never hearing a word more on this subject, and being laid aside amongst the neglected elderly beauties, resolved

resolved to pity his sufferings, to hear his prayer, and to grant his petition. The union was made, such as it was, no offspring followed; which, as I have said, alone discovered its error; but the lady was a little excuseable, for two mighty reasons: the one, there was a possibility from her age; the other, her secret expectation of prevailing on her Lord to soon quit the stage, and part for *Abraham's bosom*; but alas! how frail are all human joys! I saw this happy pair near twenty years afterwards, and her dear husband yet living now got up to near one hundred; I asked her, with a calm and respectable *voice*, how lady, do you employ your time with this delicate husband of yours? employ my time, said she, Chevalier — why I will tell you, two hours every morning and night, I am busy in rubbing his legs and feet with brandy, and fixing his flannels: but this is but a part of your time, said I, my lovely fair; what do you do with the rest? — Why the rest, said she, I am busied part in praying the Lord to take my husband
to

to himself, and the other in cursing my fate, and weeping for repentance.

Before I proceed to shew the cure of this delicate passion, I must not omit to mention, as proper to this place, that being once at an assembly, where were several persons of fashion; and speaking on the joys of a father, on beholding his own off-spring, I added, that these were joys that none but a father could know, and that a lady who gazed, for the first time, on her little descendant, had more joy that instant, than a female, who never saw her off-spring, could possess in her whole life. That the comforts of the former were innate in the soul, and not to be painted by words; whereas, the latter's *joys* were confined to the senses, and generally ended by possession—but being asked to be more particular about my proofs of this truth, I thus proceeded; a father, who is conscious of his own worth, naturally desires to be immortal; he sets a value on his infants, in proportion as he values himself, to see himself living in another, yet knows himself alive,

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is gazing on his own life on the road to posterity ; that is, on the road, *in the sense I am speaking, to behold* his own life, on the way to be immortal. If there be a solid joy under the sun, a joy that may be said to be approved of by Heaven, we have it here ; and I have ever regarded *both sexes* as unhappy, who are strangers to this great and inexpressible comfort. And those who dare to say otherwise, talk not the sense of the heart, and are so far from deserving of compassion, that if they speak what they think, their judgment must be imperfect ; because they forget to set a value on the first law of nature ; the highest in its cause, and the noblest in its effects.

This discourse being ended, a great man present turning himself to me ; if, said he, Chevalier, what you say is true, I and my son are now the happiest men in the world ; for within these four hours my lady and my son's lady are both delivered, and each of us have beheld our own offspring. Sir, said I, this is an incident well worthy of my notice as a traveller.

traveller. The mother and the daughter both delivered within a few hours of one another, is something very rare— On which the nobleman replied, and what is yet something more rare, both in the same house and in the same room; I instantly begged to be permitted to wait on them; my visit was received, and I had the pleasure to see both the mothers and both the infants, and was that way convinced of the truth of what I had been told.

I must not here omit to acquaint my readers, that there are some nations, where the people pretend to know, for a certainty, if the children of the wife are those of the husband—As to enquire after knowledge was my chief motive for travelling, I could not but be curious to know this important secret, for the love I bear my country; I shall now publish it to all the world. They told me, that if the male and the female had a likeness, and the same likeness was maintained in all the children, however numerous, we might be assured, that they were all descendants

cendants from one and the same father; and demanding afterwards how this likeness in all proved them to be the children of the husband, I had this admirable answer: because we must reasonably suppose, that the husband had some concern in this business, that if he was an honest man, he must be in himself conscious of his power of *doing right*, when he made a purchase of the fair; if this is granted, added they, we must suppose, that the first at least descends from himself; and if all the rest are like the first, it is in their opinion a demonstration that they all had the same origin.

I shall make no other remarks, than that the defenders of this faith have no great opinion of the imagination of women, though a belief necessary to preserve peace in so many families. This affair reminds me of an argument I once heard held in *Italy*, of the offspring of two very high personages, who were called in doubt by the people, because they had been many years married, without any signs of posterity to inherit very great titles.

titles and large fortunes — When these noble personages were married, they were remarkable for men of great truth and virtue; it follows then plainly, that they were conscious of *doing right* when married; namely, of answering the end of marriage; and though so many years had passed without posterity — their now having successors demonstrate, from the continuation of the goodness of their hearts, that they had reason to believe them to be their own, and that is all *that is required of an honest man*: to all which I most respectfully observed, that I did not know whether that was all; for that I had been in some nations, where the people would have talked on such occasions very big, and notwithstanding this fine reasoning, would have called in doubt the legitimacy of their children. And being asked by them, if I knew a remedy for this evil? I told them, amongst the numerous things that I had acquired by my travels, I knew of no remedy in such a case; and that I had ever observed, whosoever had attempted the least relief, only added to the complaint.

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This little account of material tenderness, reminds me of my being once at an assembly, where were present many high personages, and talking, as I thought, learnedly on the *charms of spiritual tenderness*, and playing with words, in the way that I have been so long known amongst the great, and for which I have been recorded with distinction in the politest societies in the world; I judged proper amongst other things *to say*, that tenderness, with regard to our material selves, was a business becoming a weak mind, and within the power of the most trifling amongst mortals, *and died almost with possession*. Whereas, spiritual tenderness was lasting, and a man might talk big about it at the age of ninety. Besides, say I, spiritual love gives an amazing consolation; for, by force of reflection, we can be happy when we please, even at a great distance from the object of our heart; whereas, the material lover must be present, he is only happy for a season, and at the will of the fair, he admires. On which one of the greatest ladies present

said, you have talked, Chevalier, often of the fable of the fox; you would make one believe that this fable might be applicable to yourself; on which I replied, your remark, lady, reminds me, that about twenty years ago, when I painted my thoughts in terms of tenderness to the fair, they were frequently heard with great attention; when I gazed upon them, and betrayed my sufferings, they seemed to share with me in all my pain; and when, with their beauties, my brain was warmed, and heart rejoiced, they often sighed and pitied me: but now, oh strange alteration! oh! amazing change! when it is well known I have more wit than in those days, *and infinitely more virtue*; with all my delicate reasoning, with all my eloquence, with all the fire I am master of, to assist me to tell the story of my heart, mercy on me! I do not find that I am so far advanced in four hours in my conquest, as I formerly was in one; do you call this strange? said a beauteous lady, a witness of this discourse, and who had three of her own children standing before her, all extremely handsome. In-
deed

deed I do, cried I, with a *meek and humble voice*; on which the lady turned to me, and fixing her eyes my way, *rather angry than pleased*; oh! Chevalier! you forget yourself, would any man in his senses oppose a cause, of which the effect is so admirable; and pointing to her children, behold these *beauteous babes*, you may talk as long as you will in praise of *spiritual tendernefs*, but you shall never convince me that the motive can be bad, that is productive of so much good. I was silenced by this; after promising to be more particular at our next interview, I humbly took my leave.

The assembly following, *many of the same beauties present*, they all surrounded me, with a resolution to punish me for my last conversation, in talking so extravagantly in favour of *platonick love*. Pray, Sir, said one of the wisest of the fair, if your arguments, in favour of *spiritual tendernefs*, are true; how happens it, that when you gentlemen take us by the hand to dance, and no more, we both seem better pleased, than when we are

kept asunder? now it is plain, the difference can only be from this touch of the hand; and I am well persuaded, that if we danced, and did not touch each other's hands, we certainly should not be so much affected. To which I answered, with great quickness, *ladies* you furnish me with the best argument in favour of *spiritual tenderness*; you acknowledge the hands touched each other, therefore the matter of each was mutually affected; whereas, we have nothing to do with the matter in platonick love: but why so, said a delicate lovely young lady before me? To which I replied, nothing more easy to conceive — because, said I, of the great connection there is between a part of ourselves, and all ourselves, when a gentleman is honoured to dance with one of you beauties, and holds you by the hand, he remembers, that moment, that that hand is a part of the whole, and it is from the idea of the whole, that such wonders are wrought—you are talking Sir, said an elderly lady then present, of the whole—do you mean to carry your idea so far, without stopping

ping any where ? on which I most respectfully replied, no, madam, I do not—we certainly stop on the way; but where, Sir, said she, seemingly in anger ? knowing that lady, added I, is knowing the secret, and secrets of this kind should only be told in private.

Speaking of the doubt of the legitimacy of the offspring of these high personages, with the consequences, reminds me of what I once heard said, by a man of great genius ; namely, that material deeds of tenderness were like a game at *whist* ; if the partners continue as they are, they may get *all the trumps*, but if they change corners, *trumps may be divided*. On desiring this witty fellow to apply his meaning to some *example*, he told me—that he knew two honest mechanicks, who, after having drank a little too freely, complained to each other of their want of offspring — Said the one, I have been ten years married, and have no children ; to which the other replied, my case is yet harder than yours, for I have been married longer, and have *none*. What

is to be done said the first?—Done, said the other, *well warmed with punch*, are we good friends?—And being answered in the affirmative. Do you know, my dear friend, said he, *that my hat is as good as yours?* Why it may be so said the other, but what do you mean?—Mean, replied he, *his head still growing warmer, by the help of the good liquor before him*; Why, let us send for our wives—Well, what then?—Why then, said he, let us change them; and after looking at each other with great attention, like men whose judgments were confused, they mutually agreed—their wives were sent for—a good supper was prepared, and the punch marched round the four corners—till they were all so extravagantly merry, that it was difficult for them to know each other's property—My wife friend assured me, that they kept their words—they changed for a time—a successor appeared on each side—Both pleased with the event, they took care of their little offsprings—they changed corners again, and are returned to their former state; each man his own wife, and their infants are now as numerous
could

as could equal the ambition of any honest man.

I cannot quit this subject on the business of tenderness, without observing, that I have been often asked by the prudent, as well as by the imprudent, whether from my knowledge in anatomy and physick, joined to my acquaintance with the learned in the faculty in so many nations, I had not yet found out the secret to secure many from anxiety for want of posterity; because such a discovery would not only be of the highest concern to many individuals, but greatly assist in the well-being of the state; to which I answered, that much might be said on this important subject. For notwithstanding we daily find these great events brought about with a small ceremony and less study, yet I should have little difficulty to shew, that this knowledge is a science, and requires much thought.—But, as I have ever observed, as well in this, as in all my other writings, in whatsoever language, all the delicacy in my power, I believe, that on this subject, I need not add more, than remind

my intelligent readers, that I am to be found amongst the living.

It may not be improper for me to add to these reflections on tenderness, that the *Turkish* ladies, where a whole troop are obliged to be obedient to the will of one man, set from their education, no value on spiritual tenderness; and yet, what is very extraordinary, there are many examples where they suffer greatly in favour of a particular lover, I shall give the following remarkable example. A *Turkish* lady, who was in the seraglio of a bashaw, by some means or other, escaped with a young *Turk* — A crime of this kind is nothing less than death on both sides when taken: these lovers fell into the hands of their enemies, just on their endeavouring to escape in a *Neapolitan* ship — The young *Turk*, according to custom, was strangled — The young lady, by the artifice of the captain, got off, and with her many valuable effects: when at sea, the loss of her lover had such an effect upon her mind, that she lost her sight, by affliction.

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On her arriving at *Naples*, and being told by the captain, *who understood the Turkish language*, that I was on my tour through *Italy*, as he had learnt by the public papers, resolved, if possible, to find me out; and, after prevailing on the captain to accompany her, they departed from *Naples* for *Venice*, and missing of me there, they followed me to *Bologne*, and thence to *Florence*, where they found me. When arrived, I was sent for to a strange lady, who had come after me a great way for my assistance: on waiting on her, I saw a most beautiful young lady, richly adorned, after the *Turkish* manner; and, on examining her eyes, I told her, that I believed it to be in my power to restore her to her sight. No language can express the joy that she discovered at this news; I visited her about ten days, when I had the pleasure to find her perfectly recovered — Numbers of the great came to visit her; as she spoke by this time a little *Italian*, her company was vastly pleasing, as her manner was graceful, and her address most amiable. One evening, after her sight was restor'd by me, in a private conversation, she told me her history,

history, and begged my protection. What she chiefly desired of me was, that I would convey her into *Turkey* — Fearing otherwise to fall a sacrifice to some young Christian, *a reflection terrible in her idea* ! I promised obedience to her will ; and, in a few days after, carried her off in my equipage, and sent her by safe hands to *Smyrna* — The *Neapolitan* captain, who, by her private order, I took care to reward for his services, returned to *Naples* ; and the nobility, being afterwards informed of this adventure, highly applauded my conduct.

This curious business, from the effect of too much tenderness, reminds me of the following excellent relation — I knew a man of quality, who had taken uncommon pains to shake the virtue of an innocent maid ; but was ever answered, that her virtue was all the riches she possessed — she would not lose her *virtue to be mistress of the whole world* — Some time after, one of the servants, who was acquainted with her conduct, told his excellency, her master, one morning early, that this beautiful

teous and lovely virtuous maid was in bed sleeping with the footman — The nobleman, on hearing of this, expressed his astonishment; instantly went up into their room, and surprized them together; and, being in a great passion at what he saw, spoke to her to this effect — Thou wretch! what can this mean, to prefer this fellow to me? I who would have made your fortune — The young woman raised her head, and with amazing quickness, gave this most excellent answer, (*a better, in my judgment, never entered a human mind*) — Be not angry, your excellency — hear me, for Heaven's sake, one word! This young fellow may love me, *because he is my equal*: — but I fear your excellency *had a wicked design*.

This singular piece of wit, calls to my memory, that I was once invited to a wedding, and dancing with the bride, I observed that the lady waddled in her dancing, had her petticoats a little longer than usual; and, when seated, she discovered a figure much taller than she appeared to be when walking — but being only a spectator,

tator, I had no right to meddle in this affair. The feast past, as usual on these occasions : the next morning, very early, the husband, who was my acquaintance, came to my bed-side, with a handkerchief in his hand, seemingly in a great confusion, and being seated, spoke to me to this effect — Dear Chevalier, *I am the most unhappy man alive* — mercy on me ! my dear friend, said I, you astonish me ; how came you here so early ? — Early ! replied he, did you observe my lady's manner of dancing — A most excellent lady, *added I* ; on which he again replied, *You don't understand me*, drying his eyes with his handkerchief ; why, I'll tell you, my friend, said he, I have this night made a discovery of the reason of my wife's dancing in so singular a manner ; and being asked his meaning, he answered with a low and dismal voice, *she has one leg this way, and the other that*, making a semi-circle with his hand both ways : To all which I said, give over this discourse ; it becomes every good man to be contented with such things as he has ; you should remember, that a thousand years ago, this lady, just as she

is,

is, was designed for you, and is now given you as a blessing; and as such, you ought to receive her. With this news, he dried his eyes, sighed bitterly, and resolved to submit to his fate.

Talking about legs, I must not omit to mention, that I once saw a young lady of sixteen, born with three well-shaped legs, the third indeed was useless, and not so big as the other two, had the same form, tho' less sensible — This third leg took its origin from the place of one of the other. Had this three-legged maiden happened to have been the wife of my friend, in the above-mention'd relation, perhaps he would have made such heavy complaints about the shape of this lady's legs.

Speaking of the legs of the fair, I must not neglect the feet — I once saw a beautiful young lady about fifteen born without arms, who had acquired, by much practice, the power of working with her two great toes fine needle-work, playing at cards, and I was told, capable of writing delicately. And I will even yet make a
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transition from the feet to the hands. For I once, in my travels, met a young lady about the same age, who, from a fancy of her dear mama's, was born with nine fingers on one hand, and seven on the other; and, being curious to know what could be said about this wonder, was told, that her mother saw, at a certain time of her pregnancy, a figure called a *Mademoiselle*, dancing to please her other children, by one of those men called *Savoyards*, who travelled with a shew to amuse infants.

It was in the same country, that I knew a gentleman that was married to his eleventh wife; I never could discover by what secret he killed them so fast; but this I know, that in less than thirty years, by the deaths of these wives, he had acquired an immense fortune — About twelve months after, I met a gentleman, who was married to his seventh wife: on telling him, that I had seen a gentleman who had eleven, and *who knew but that it might be his fate?* he answered, I shall leave all to the will of Heaven; perhaps I am born to suffer, and I always keep in mind a good saying

saying of my mother's, *That the more we suffer in this life, the less in the next.*

I must not here omit to relate, that it is extremely dangerous, in some nations where I have been, not to obey invitations of tenderness *from the fair of high rank, and strong passions*; because, if their affections are great, they often turn to the other extreme. I am persuaded, there is not a man living better acquainted with these truths than myself, having had all the advantages of dress, good company, and favours received from the great, proper to obtain this knowledge; but, for want of room, I shall only give the following remarkable relation.

I was once invited to dine at the table with the husband and his lady, where the custom is, that the wife is seldom or ever visible to any stranger, unless with two sets of people; those of palaces, which are above observing the idle custom of the vulgar; ask the very lowest of the latter, who pay no regard to things of this kind, unless compell'd by corporal punishment.

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Being thus favoured, and well knowing the laws of hospitality, I observed, during the time we were at table, *by the lady's conversation*, that she would not be very sorry to see me without her husband ; however, I knew too well my situation, to discover, by any word or act of mine, that I understood her meaning. The same evening a woman brought me a letter from that lady, wherein she expressed herself in terms filled with anger and surprize, at my not taking a proper notice of the regard she shewed me at table, concluding *with words to this effect* — If you are a gentleman, and would avoid the resentment of a lady highly offended, I charge you, *on your life*, not to fail to meet me, at the time and place herein appointed — Should you refuse to obey my orders, remembering the consequence, adding, you know my husband, *be on your guard !*

I was greatly astonished at receiving this letter, from a lady, whom I had never seen till that day, and could not be at a loss to determine how I ought to act on such occasion, from reflecting on the confidence the
deter-

husband had reposed in me ; I therefore instantly answered *by word of mouth*, that all was well, *a phrase usually applied to these delicate interviews*. I resolved not to obey ; for however fond I was of intriguing, this would have been in me superlatively criminal : from the trust the husband had reposed in me. I therefore tore the letter in pieces, and flattered myself, that the fair one, after a night's sleep, would have forgot her tenderness for me ; and all would have been right as before.

The next day, waiting on my friend at the hour of table, I enquired for his lady—My lady, said he, upon my honour I cannot conceive what you have done to offend her, but she has vowed never to come where you are—I instantly appeared to discover great surprize at this news ; and after assuring him that I was not conscious of having given any cause of offence, and was very sorry I could not be so happy as to dine once more with so amiable a lady. Dinner being over, and I abroad on my usual visits, getting that evening out of my coach, to go into my own Lodgings, somebody that lay wait

for me just as I entered, struck a dragger at my back, which passed sideways thro' my coat, and afterwards immediately made off. I instantly suspected from whence this compliment came, but yet 'twas possible I might of such hear no more. The same evening, returning home at midnight, a man on horse back, disguised in a cloak, on my getting out of my coach, turned it aside, and that moment fired at my head with a blunderbuss, and then made off. Escaping this second attack, I began to reflect, that I had no way to save my life, but by quitting the country, which for me was a painful resolution; because I had a great number of persons of rank under my care, and my absence could not but be attended with great loss to myself, and much danger to them. For these reasons I took courage another day, but finding a third attack on my life, I was reduced to the cruel necessity of setting off, and leaving all behind me.—I shall only add to this relation, that I have been several times in these countries in equal danger, from the same cause, and was ever obliged either to accept of the invitation, quit the country, or stay at the hazard of my

my life. I must further observe, that there is infinite less danger in trusting to the lady's conduct, than otherwise, because she always takes care to give such happy advice, that the husband shall ever remain a stranger to the business; and thus it follows, that the great danger is not in meeting the lady, but in being indifferent about her charms; for the latter you have only two chances, namely, *to quit the country, or to expose your life to the greatest danger.*

I cannot even yet leave this delicate subject without adding, that I once knew a young lady in the *paroxysm of an hysterick fit*, when her hands were held by her mother and servants, who told the whole history of her love for a young apprentice in the house, with circumstances that ought not to have been told. And I once also knew another young lady of fashion, in a dream, told a female companion in bed with her, her marriage with a footman, and expressed herself in terms of tenderness to her companion, as if it was the happy lover himself. I knew another remarkable business, equally worthy of a place in this work,

namely, an extraordinary big lady, unmarried, who had the ill fortune to wear a bandage cross her waist, on account of a little rupture. A lover of her's, witty, humorous and passionate, wrote her a letter, filled with terms of tenderness, painting his thoughts with much fire and delicacy. This extraordinary corpulent lady unfortunately received this letter *when at dinner*; she laughed so immoderately, that the bandage broke, and being in company, and not easily removed from her great weight, the disorder encreased upon her, a mortification ensued, and ended in a few days in her death—declaring in her latest moments, that this cursed love-letter was the cause of her death——It seems hence very proper, for all who write love-letters to ladies extremely fat, first to enquire whether they have any complaint of this sort, that their lovers may not be accused of a crime so capital, as to shorten their days by their tales of tenderness.

I cannot finish these remarks on tenderness better, than by relating what was once told me by a celebrated lady, who, *in the phrase of the wits, loved without ceremony,*
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and believed, that honour was a better security for her, of her lover, than all the ceremonies of the church and state—I once asked this *easy fair one*, as she was an enemy to form, how happened it, that she did not confine her affection to one object only; for we find it absolutely impossible to have an equal fondness for a pair of lovers, much less a *pair of dozen*? on which this kind, generous loving lady, gave me the following answer—*My darling treasure!* one of the phrases out of a thousand *used on these occasions*, how you talk! — Certainly you forget that man is the image of the Lord. If I see then this image sighing, suffering at my feet, and reflect whose image he represents, should I treat him unkindly, should I neglect the copy, whose original we all most humbly revere. Man also is the deity of our sex; and you, yourself have agreed, that we are given to them as the greatest of all human blessings; blame me not, Sir; be assured, if ever I was a victim to man, it was not as man that I was so tender of him, but from my memory of *whom he was a picture*. On which, interrupting the lady, I said, *you go too far, we are only* spiritually the image

of the Lord. On this she silenced me by the following observation—I have heard so, *Sir, said she, before*; but as I can have no idea of spiritual images, you must excuse my continuing my regard to what I do understand. On which a celebrated genius then present, who had been attentive to this discourse, addressing himself to the fair one; your argument, lady, said he, *in giving peace to man*, is much the same as another I have heard, *in giving peace to a family*. On being desired to explain himself: suppose, *said he*, that I was a witty, charming fellow, and came into a house by accident, where there was a lady, who had a husband and children. If this lady received my image at the bottom of her eye, and was by it surprized at the time when her heart was not on its guard, and from any wild curiosity in her, she should lose her temper, be disrespectful to her husband, quarrel with the children, beat her servants, and put the whole family in confusion, would it not become me (tho' the innocent cause) to do my best to restore peace to this family? and have I not the same reason to do it, as you have shewn to have for the sufferings of
your

your despairing lovers? The good lady's peace of mind being restored by my care, she would, in all probability, return to her duty, and be as kind, and as affectionate as ever to her husband, her children, and her servants.

This tender and loving lady, perceiving how delicately her own wit was explained, by a system equally as unjustifiable, and as easy to be destroyed, she could not help being pleased, tho' I did not discover in her the least inclination to change her opinion.

Having, agreeable to the order I have laid down, I hope, sufficiently proved, that fixing the attention of the fair on affairs of tenderness, is a certain way to gain the heart, I come now to shew, that troubling their attention, when busy on these delicate matters, or, *in the phrase of the wits* — keeping their souls in motion, is a certain cure for this dangerous, though darling passion — In this, I speak the sense of the *philosophers in all ages*; for, as they all with one voice agree, that every passion of the mind, when got beyond the

power of reason to govern, is a *species of madness* — *Love is a passion*, and, when it passes beyond the power of the judgment to command, may then be called a *species of madness*; and consequently, when arrived to such a height, whatsoever adds to this passion, increases the *madness*, and whatsoever calls from it, *that is, call off the attention*, must not only lessen this *madness*, but direct the mind in the way of cure. It is for this species of tenderness, only, where reason is retired, and where the passion reigns alone, without the judgment—That I am to talk of remedy. Not for that which is inspired by just affection, and defended by the strongest reason; for that would be depriving both sexes of the greatest comforts of the human soul.

Many are the ways that have been proposed to remedy this evil; some recommend music, others dancing — And lastly, there are those who, in my opinion, speak with the best judgment, who talk of curing this irregular passion, by pain; that is, in other words, so far engaging the attention elsewhere, on some part of the material

rial self, that the reason shall have time to reassume its empire.

For the satisfaction of many of my noble and intelligent readers, I shall now treat of all these methods of cure, and begin with *music* — The favourers of this method *are not the Italians*; for they agree, that music is the voice of love; and, in defence of their own *music*, say that it is enough to hear the sound, without understanding the words *of their songs*, being both separately sufficient to employ our attention; and, if we labour to understand the meaning of the words, *when they are singing*, we lose the joy of the music; and it is the music only that we can call justly *the voice of love*. To which the *English* give *this excellent answer*; it is necessary that the understanding, as well as the ear, should be pleased, *when others sing*. Thus we act as rational beings; for, by understanding the words of the *song*, as well as the *music*, our joy must be increased, and not diminished; because the music ceases when over, *to be any thing*; whereas the other often dwells in our memory, and gives

gives us comfort when the music is forgot; and, it is this last sort of music, accompanied with words to be understood, that is said to be an assistant in the cure of love; because the intention is often employed, when the music is over.

With regard to the next remedy, namely, dancing, I have, indeed, a large field to speak of; but, before I shall give my thoughts in favour of dancing, agreeable to my promise in the title page of this work, I shall relate the following remarkable instance of the cure of an immoderate tenderness of a beauteous lady by dancing.

I was at the wedding of a young officer, and a beauteous young lady: who had not been married above seven or eight days, before there came an order from the government for the officer to cross the sea for the service of the state: I was in company with this new-married couple the very evening that was fixed for the husband's departure. The anxiety of the lady was so excessive, that she was continually in fits, weeping bitterly, and discovering
much

much sorrow, as to excite pity from all about her. The officer and myself said all that was possible to ease her afflicted heart, but to no purpose; she was determined to die: for, in the absence of her husband, it was impossible for her to live one day. At length, about seven in the evening, notice came that the boat was ready to carry him off; the wind was fair, and all fit to sail. The lady, at this news, appeared like one distracted, talked wildly, sighed heavily, and all discovered that her reason was in danger, from the excess of her grief. At last, overcome with passion, she once more fainted, and was laid upon the bed in a dying position: her dear husband took this opportunity of departing, which appeared to be as solemn as *Jaffeir's* parting with *Belvidera* in *Venice Preserved*, when going to death; leaving me with several ladies, his friends, to endeavour to restore her to herself, and save her from the grave. Being seated by her, with all the gravity proper to so melancholy an occasion, I observed, in a short time, that the lady breathed with less difficulty; and turning her eyes towards me, and

and with a deep sigh, asked where was her *darling husband*, To which I answered, that he was already at sea, with a fair wind; and, if she loved him, she should remember that she was the half of himself, and she could not well injure one half without injuring the whole: therefore, if she really loved him, she would not wrong that half which was absent, by destroying the other which remained with her. This innocent thought had all its weight; her eyes became drier; her heart appeared, by her pulse, to beat with greater temperance, and she breathed with less pain. By degrees we got this beauteous fair one off the bed, when she became much more calm. The violent motion of her blood was greatly abated, and I perceived with joy, that she was on the way to be again herself. Finding her in so happy a way of recovery, I turned my eyes upon her with all the circumstances of the most respectful modesty, and spoke to her to the following effect — *Excellent amiable lady!* what think you now of a little music? I have been often told, that *music is the voice of love*; suppose, even lady, that we add a
 little

little dancing to this music. You have often heard me say, that the best cure for violent tenderness is to put the *lady's soul in motion*; and what can do it more innocently than a dance? On this the beautiful fair one raised her heavy eyelids, and turned her face my way, betraying all the afflictions of a wounded heart, and, for a time, seemed lost in thought. At length she lifted up her pretty head—Her charming eyes again appeared with that of their accustomed brightness; her colour came, and all discovered, that her griefs were disappearing, and that dreadful storm, that had exposed her precious life to so much danger, was now near over. At last, with a gentle smile, she said, *just as we are told of the picture of patient Grizzle, who discovered a pleasing countenance and consenting heart: Dear Chevalier! I must in all be advised by you.*

Thus encouraged to proceed in my attempt, and finding all signs of the lady's death entirely disappeared, I gave immediate orders for music, for more company, and a supper. When all with the latter
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was ready, my next step was to employ all my eloquence to persuade her, that eating was not always a bad remedy for love. The whole ceremony of supper being over, and by my tender sayings and address having persuaded the fair one to give proofs at table, that life was a little longer worthy her care. About eleven I opened the *Ball*; about twelve our dying beauty joined in the dance; about three in the morning, what with my arguments, and the amazing effects of this most innocent and delightful exercise, she appeared in the highest spirits: but alas! all human comforts are uncertain; for the husband, who had been some hours at sea, was by contrary winds drove back, and put again on shore, just at the time that his *dear loving lady* had almost forgot that he ever existed; but let me be understood, not for want of love of him; for that might call in doubt the system I have so long, and I hope so well defended, namely, *that the fair cannot err by following their own will, but by that of others*; because I was her teacher, therefore it was my will she followed, and not her own ——— But, from
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the effect of music, and dancing, in calling off her attention, by keeping her soul in motion.

This happy husband now, as I have said, again on shore, expecting to find his *dear distracted lady* in a state of *despair*, if not *dead*, trembled every step he set on his way home; being at length arrived at his own door, and hearing *music* above in his *dining-room*, and the sound of many feet on the floor, he appeared for a time to be in much astonishment, insomuch that he was scarce himself from the greatness of his surprize. At length venturing to knock softly, the door being opened, the servant, on seeing him, turned pale, not knowing *whether 'twas his master*, or his *ghost*. The master leaving the servant below to reflect on these things, tripped slowly up stairs, and opened the dining-room door, just in the middle of an admirable dance; and the first object he beheld was his lady, as merry as the rest—I'll leave my readers to judge of the beauty of this scene.—The musicians suddenly stopped, on beholding the master of the house. The lady fixed both her hands in those

those of her partner, raised them on high, and gazed upon him, just like the representation between *Hamlet* and *the queen*, on the appearance of the *ghost*; and the husband's situation well answered that of the *ghost*. At length she suddenly quitted her partner, flew into his arms, and wept for joy. The dear happy husband was so puzzled how to judge of this mark of tenderness, that he did not meet her half way with his arms open, as became him *on so joyous an occasion*, but received her, and supported her only from falling on the ground, without any sign of great comfort. I perceiving this, and well remembering that I had been the conductor of all this business, ran instantly to them both, seated the lady in a great chair, called for cordials to comfort her, and told the husband, that he ought to fall before me *on his knees*; for that he was to me alone indebted for the life of his lady; adding, that without my aid we had, in all probability, been now mourners for the loss of her. The good husband was not in a situation to reason much upon this affair; he seemed to believe me at my word, perceiving, in a little time, that the lady

lady began to be again herself, partly from her good understanding, and partly perhaps from turning an ear my way, and being attentive a second time to the goodness of my doctrine. I called out, without any regard to her husband's situation or commands, for the music to play ; crying out to all the assembly, Let us call this *a second wedding*, and let us be all as merry as we were at the first. The whole company highly applauded this thought. The lady that instant revived at my expressions, and gladness was seen in every face. The husband indeed did not shew so much of the lover as might have been expected, from a man who saw his beloved lady so surprizingly revived, and who but a few hours before appeared to be so near her end. However, by a little of my reasoning, assisted by some good punch, then moving about the room, we warmed his brain, and from the connection there ever was between the heart and the brain, as the latter grew warmer, the former kept closer, and shared part of the joy. Thus by degrees we got the husband to mix in our dance. His kind lady, to convince him of her desire to please, imitated his example. The whole ended as usu-

al on these occasions—The husband and his lady retired to their apartments ; to wait the change of the wind, and I have much reason to hope, from my industry, that he had time to persuade the fair one to submit to his absence, with less danger of the loss of her life.

Thus we see the great power of music and dancing, in removing those heavy sorrows arising from violent tenderness ; I could give numberless instances of the wonders this way brought about — and all by its amazing power of keeping the soul *of the fair in motion* — but I have no room in this volume to mention them ; therefore shall now proceed to speak more largely on the virtues of dancing, and doubt not but to demonstrate, that dancing is essential to the happiness of both sexes, in body and mind.

I first observe, that whatsoever sets the blood in gentle motion, without pain, is greatly conducive to our healths. Dancing is not only a great means of procuring us health, of improving our genius, and enabling us to reflect with greater judgment,

judgment, but we are less liable to fall into error. And that I may proceed with order, on so important a concern, I shall begin with infants—This exercise is not only essential to their healths, and to their growth, by enabling them to breath freely, to carry their heads elevated (without saying one word of their advantages in figure and address) but assist in the supplies being carried regularly thro' every part of the body, whence numberless disorders are avoided; but the mind of all such, must, by dancing, be greatly improved; because it takes off from the pain of study, it gives a relaxation to the fatigues of thinking, so as to encourage them to return to their studies with new vigour. And thus, very often find, the finest genius amongst infants, is by degrees brought to perfection, which otherwise might probably be lost. For me, I declare that I have ever remarked, that infants of fine genius, and much fire and vivacity, suffer greatly by dry study, and all for want of this admirable relief; they have been even believed, by their masters, to have an error in their judgment, and by them consider-

ed as ungovernable and unworthy; whereas, in truth, they had a better understanding, *in proportion* to themselves, but only for want of the admirable relaxation of dancing, had not patience to bear the pain of reflecting, on subjects that could no way, *as they thought*, improve their genius; and it is thus, that some of the brightest capacities, amongst infants, are disregarded; and as they grow up, *thro' fault of education*, they become libertines, and dangerous to society.

I shall now endeavour to shew, that the advantages of dancing are equally great to grown persons, and in my opinion essential to their well-being in this life, and I make no doubt but that I shall be able to make it appear, that our well-being in the next world greatly depends on this admirable exercise. By dancing we cease to think of our afflictions, and that way ease the pains of life; we give over, for a time, reflecting on our griefs, and we are then better enabled to support them, because they are not so long the objects of our attention. That dancing

ing procures more effectually these desirable ends, than riding or walking, is evident, because the former requires little or no thought, but both the latter keep our minds in a perpetual state of reflection. With regard to its consequences for our peace hereafter, it enables us to keep up our courage, and to support those reflections, arising from the calamities of want, till the remedy is found out; whereas, without this relief, how many have I known, who have fallen into despair; and neglected their duties in religion, so essential to the happiness of the soul, and some have even put an end to their own lives. This has been given as a reason why, in those nations, where dancing is more practised than with us, that we have fewer examples of self-murder. And, indeed, I never knew a man, who loved dancing, put a period to his own life.

Thus far with regard to its advantages in the other world. With respect to this, so large a field have I to talk on, that I could fill a volume in its praise; it sets

the blood gently in motion, and causes its particles to be so well divided, and the whole mass so regularly to mix, that the supplies thro' the several parts of the body are continued in the most perfect order, and thus we are secured from numberless dangerous disorders. I have ever remarked, that the gout, rheumatism, gravel, head-ach, and many other diseases, are less frequent in those countries, where dancing is more practised than with us; and in many nations, in proportion to the greatness of these exercises, these dreadful complaints are more or less to be found; and, I believe, I should have little difficulty to prove, that two thirds of the distempers of the human body would be avoided, if dancing was practised as I would recommend it. With regard to the improvement of our genius, nothing is more clear; because if the motion of the blood is encreased, by any other exercise that demands thought; or if it be increased by pain, it cannot have the effect as by dancing; because here the judgment is preserved, and the mind no way attentive on particular objects: and yet *more* I could
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add, that it is a great help, not only to make our days pass away to a great age, with less danger of diseases, but I question whether a man of eighty, of a sober life, *for of such only I would be understood*, who practised dancing as he ought, would not be younger in constitution than we generally find men of fifty; for my own part, I found this so true, with regard to myself, that though I have passed a little *the meridian of life*, from the practice of dancing (for a little merit in which I am so well known) I am not only, in constitution, equal with any man half my age, but I am, and ever was, freed from every one of the above-mentioned disorders, which brings so many of my neighbours to their latter end.

Were I to confine these reflections, in favour of dancing, to the fair only, I could speak whole days on its advantages *to that amiable sex*; but for want of room in this volume, shall only add to what I have said in general, of the peace it gives to the mind, in this world, and the prospect in consequence of that hereafter, by

not only enabling them to endure with greater ease the pains of life, but it procures them health — strengthens their memory — fortifies their genius — gives a fair colour to their faces — adds lustre to their eyes — displays their graces in the most advantageous light, and impowers them, with our sex, to do the greatest wonders. And if any should doubt of these truths, I give this for answer; which *I hope will ever silence all such unhappy unbelievers.* We know in painting *from the life* (I have seen it in *Rome*, and in various other academies) the students are seated in a circle, and the man or woman fixed on a table in a particular position, and maintaining the same position, every student in the whole circle, though several hundreds are employed in drawing, each one draws a different figure; here comes the application; if we see a beauty in one position, and receive her image at the bottom of our eye, as innocent variety is ever agreed, by the wise of all nations, to be essential to the happiness of man, if the impression of a lady in one beautiful attitude, should be sufficiently powerful to disturb our peace,

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how infinitely more so in the action of dancing, when we see her in so many different attitudes ; and thus, if the front view does not make a conquest in our hearts, the side view may, and by every position, in every turn, there is a constant succession of new images striking at the bottom of our eyes ; and if any one of these images should chance to strike the eye, when the door of our hearts is unguarded, *which may easily happen in dancing*, from the relaxation it gives the thought. We all then must agree, that the advantages of dancing to the fair, is of the highest importance, because we are hence engaged with greater certainty, to acknowledge and revere their charms, and most respectfully submit to their power.

To return to the cure of an ungovernable passion of tenderness, by keeping the soul of the female in motion, and that way calling off their attention, I come now to the third remedy, which I would never recommend, for the love I bear the fair ; but when all other remedies fail of a cure—
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Of a remedy of this kind here follows one admirable I ever met with.

A nobleman abroad, who did me the honour of his friendship, told me, that he was of all men the most miserable, for he feared that his lady dishonoured him. The phrase shocked me, *being so remarkable an advocate for that sex*; however, I was determined, on this occasion, to display the force of my genius, and told his excellency, that if he would please to take my advice, I would recommend to him a certain remedy for this evil; and being asked my meaning, after demanding of him whether his lady loved music or dancing? and being answered in the negative in both; I said there was a third remedy to set the soul of the lady in motion, which was admirable to the cure of those complaints. His excellency desirous of knowing this secret; I replied, that he should hereafter, and begged that he would permit his physician to meet me next day at his table, and I would open my heart to him.

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This being agreed to, the time arrived, and my brother doctor making up the third man, I spoke to him to this effect: You have heard, Sir, said I, of the motive of our present consultation: his excellency is uneasy about the conduct of his lady; I have told him often, that the cure for this extraordinary tenderness of his lady, was by putting her soul in motion. That his excellency had employed every method in his power without success: that the most easy means to procure this effect, namely, dancing and music, could be of no use here, as the lady was an enemy to both; therefore, when easy means cannot succeed in the cure, we must recommend those which are more violent; and being once more desired *to explain myself*, I told him, that I had thought of a remedy that never yet entered the imagination of man, nor even my own till the preceding day: a remedy! said I, of such certainty in its success, that it carries with it three excellent virtues, namely, that it will call off the lady's attention by *setting her soul in motion*: that it will infallibly
free

free his excellency, her lord, *from all fears of her conduct* ; and lastly, said I, brother, *which, by the bye, is none of the least consideration* ; you, as the instrument of this good, shall be amply rewarded. His excellency and my brother doctor, half astonished at this news, discovered the utmost impatience to hear my tale. At length, turning myself to my brother doctor, I spoke to this effect : Have you an absolute government over the lady's constitution ; *and being answered in the affirmative*, I thus proceeded : Do you wait upon her this afternoon, and, after feeling her pulse, assure her, as becomes you, that all is not right in her health ; and that it was proper for her to go to bed, and to apply to the calf of each leg *a small blister*. The marvels to be expected from this remedy are easy to conceive ; for the mind of the lady, or, which is the same thing, the soul of the lady, will be directed towards her extremities, and her attention will be entirely called off from those objects which gave his excellency so much pain. His excellency, from remembering where the attention of his lady will be, during her cure,

most

most certainly will have peace of mind :
and, lastly, said I, brother, you *will get*
money, and my council will be applauded.

His excellency smiled at the novelty of the thought, and the doctor was not angry that I meddled in his prescriptions ; because this was an advice that must tend to his own advantage : for me, I had no other views but the pleasure of doing good, and the reflection that virtue carries its own reward ; I did not expect that this remedy would be accepted for the love I bear the fair ; but I was in hopes, by this respectful satyr, to call him to himself ; to give peace to his mind, by diverting his attention, and, at the same time discover to my brother, what wonders we might do in desperate diseases.

I come now in order to speak of that dangerous passion, called jealousy, a subject, I hope, to treat of in such a manner, that cannot fail of being most agreeable to my intelligent readers.

I lay

I lay it down as a certain rule for the fair, that the happiness in the married life chiefly depends on maintaining the lover in the husband ; and the way to obtain this, is to seem, at least to believe, that all he says and does is right ; because every man naturally wishes for peace in his own mind ; and if that peace is disturbed, *no matter for the cause*, just or unjust, it is certain he will go where he can find it ; and if he cannot find it at home, that home must be necessarily painful to him. Besides, we all wish that the fair should be strangers to our follies ; and if a wife, above all, discovers that she is no stranger to them, the pride of man is such, that he looks upon this notice as an insult *offered to his judgment* ; and thus regards with horror that woman that he was sworn to love ; whereas, if the wife has prudence, and wishes to preserve his heart for herself, it must be with gentleness, meekness, and affection, and never discover, by any signal whatsoever, that she believes he does wrong, *though she saw with her eyes*, as we are told of the lady
in

in the *Careless Husband*; because no man in his senses will incline to return evil for good; as we have seen by the good effect of that lady's conduct; and this goodness of his lady will, in his intervals of passion, so affect his mind, as to make him often remember, that he sometimes *does that which is not right*; and the moment he begins to be conscious of his errors, his reason is on the road to reassume its empire — he will return back to himself; he will meet his wife with joy, on the way; will study to forget his foibles, and reward her love.

It is dreadful to reflect on the horrors of jealousy, and the heavy ruin that this ungovernable passion brings on families; and yet this passion, rightly considered, is no more than love carried to excess — However desirable tenderness is to a thinking man, here, *as I have said above*, it makes us neglect the very object that we are bound to regard, above all others, because they make that very passion, which ought to be our greatest joy, the destroyer of our peace. We see, in common life, how wretched

wretched we are, when mistrustful one of another? How infinitely more so then in affairs of this kind, where mutual tenderness ought to be the cordial of our lives; and when that is wanting, *that house is a house of sorrow*. It is not sufficient for the lady to say, that there is love enough in the house when it is all on her side: should she divide it, and give half of it to her husband; and there is no other way of giving that half, but on appearing, at least, to believe, that all the husband *says and does is right*. The ladies, whose cause I was ever remarkable for defending, may, *if they please*, call this a terrible sentence; but my experience in the world has long since taught me, that this is the only way to call a husband back to himself; because man will ever regard with dislike, that lady he wishes to think he does right, who tells him that he does wrong; for, as it has been said, by a very great author, that there is nothing so difficult as to tell a friend his faults, who is not inclined to hear them, and much less desirous that we should know them; we often lose that way a friend that we want to preserve; for however pleasing advice is when
asked,

asked, it is seldom pleasing when given unasked; if this is true amongst friends in our sex, how much more so must it be in the married state? let me therefore, as an experienced man, with becoming meekness and respect, advise all the married ladies of rank and condition, to whom alone I speak; *for those of the lower class do not come under my consideration*; that they would artfully conceal all these foibles of their husbands; that they would never discover to them, that they have the least doubt of their affection; that to all others they would throw a *veil* over their errors, and plead on all occasions in their defence, as one whose happiness depends on the support of that cause; and, to compleat all, let them remember never to be out of humour with themselves, but to maintain so high an opinion of their own merit, as to be indifferent to those who do not know its value.—This resolution will give these ladies infinite satisfaction in all occurrences in life: it will secure them so well their reason, as never to permit any jealous fears to deprive them of their peace; and, to sum up all, I most humbly

recommend, that they would ever observe that golden rule amongst the great lovers abroad, the courtiers and high personages, — *advance in tenderness as the lover advances, retire from tenderness as the lover retires* — Thus, in the former, they will meet the joys, and in the latter, they will avoid the pains; but, if the one advances when the other retires, the first suffers by pursuing the impossible, and the last is displeased by being pursued.

From what I have said, I hope it will not appear, that I have, in any manner, changed my opinion in favour of the fair, namely, that that sex *never err by following their own will, but by that of others*; because I have shewn, that the husband is the aggressor, and not the wife; and, if the lady has erred by her excessive love, the husband is the cause by his neglect of it; thus the fair are in all excused, and the man alone is to blame.

Amongst a thousand instances that I could give within my own knowledge, I shall only for want of room give the two follow-

following, which are most excellent for my design, and shew to demonstration, the justness of all I have related.

I knew a lady of great quality, whose lord was immensely rich, who, by scattering his deeds of tenderness abroad, deprived his lady of her lawful right; coming home one night late, he saw in the kitchen a trifling maid servant, and being in a loving humour, he took her by the arm, and marched with her to see his horses in the stable—His lady knowing his knock at the door, and surprized at his not approaching her apartments, indiscreetly got out of bed, threw on her night-gown, and went down stairs, in hopes to find the true cause of her lord's not appearing — passing by the hall, she there found a candle burning, and the servants asleep; when looking from the hall, through the window, she saw a light in a stable, where she knew could not be the coach-horses employed in the service of the day — Being at this surprized, she tripped in the dark, crossed the yard, and when reached the stable window, seeing her lord and the maid to-

gether in a very unbecoming situation, at least for her to see, she cried out with great violence, *My lord! my lord!* I am ashamed of you! Her lord astonished at hearing her voice, and at the same time extremely angry at his lady's unwelcome visit, raised himself from the earth, and in terms of fury, commanded her instantly to go to bed: his lady indeed *did obey*; but behold the consequence, from that moment, he resolved never to forgive her, to quit her bed from that instant; and to this hour he has kept his word. He took the girl that he had in the stable into high keeping, and planted in her company several sons and daughters; maintained her and them in a very noble equipage, whilst he allowed his own lady only a few hundred pounds a year to keep her from poverty and contempt.

I shall make no other remarks on this singular adventure, than that if this lady had continued in bed, and never troubled herself about the business of the stable, but received him, *at his own hour*, with all *duty and affection*, not even to seem to know

know of any foible of this kind, she would have avoided numberless of the most heavy woes, and lived in her usual grandeur and respect. Her imprudence in opposing her lord's pleasure brought all this misery upon her. An admirable lesson for all the charming sex, ever to be blind to all the follies of him, they *have sworn to obey* : I have elsewhere shewn to a demonstration, in my introduction to this relation, that there is no other remedy to reclaim the heart of man, and call him to himself, but tenderness and respect, and a resolution to seem at least to believe that all the husband *says and does is right*.

The next of the exorbitant folly of jealousy, which I have room to give in this volume, is the following, as worthy of attention as the preceding — I knew a married lady, who, from an extravagant love of her husband, was so excessive jealous of him on all occasions, that she deprived him of all peace, brought him almost to want, and often exposed his life to the greatest danger — He was a gentleman remarkable for a fine person, for a great

wit, had the most perfect knowledge of the world ; and, to sum up all, was master of the most amiable address : a man of this cast ever was, and ever will be a *man of gallantry* ; because, as he is pleasing to the eyes of others, charming and entertaining in his conversation, he must feel by degrees his own merit, and a consciousness of such excellent qualities, when nourished by delicate flattery, must unavoidably engage him to set such a value on himself, that whoever wants to lessen that value, must fall in his opinion : I say, a man of this genius, of these happy qualities, which must make him every where desired, and esteemed, is the man on earth the most improper for a jealous wife ; because, by being by others flattered, he is taught to flatter others ; and, as flattery has an irresistible power with both sexes, *as I have elsewhere sufficiently proved, when with delicacy and the appearance of truth,* the wife, above all, should indulge that opinion, by engaging her husband to think well of himself, and cause him to conclude from thence the greatness of her judgment ; if, I say, she fails in this, and
instead

instead of giving him joy on all occasions, is busied in giving him pain, she must by him be judged unworthy in his eye, and her presence most hateful to him. This husband was thus made, of all men, the most unhappy *when at home*; and, as misery we all wish to avoid, there was no way for him to escape, but by flying where his lady could have no power to destroy his peace. He was far from being a vicious man; for take him for all and all, I never knew a man of fewer vices, or of greater virtues, he was sober, studious, industrious *to a fault*; he was so good-natured, and so remarkably easy in his temper, that nothing could ruffle him, unless what called his judgment and conduct in question; and he believed whoever did this did wrong, not from any idle vanity in himself; *for he was bred a scholar, and master of as many branches of useful knowledge as the man who lives*; but from his having been so often assured *almost to his own heart's conviction*, that the voice of the world was in his favour; his principles were naturally just, to a degree; and, if ever he appeared to err in this, it was not the dic-

tates of his own heart, but that of necessity — This gentleman, this unhappy husband, who wanted not goodness of heart in all his deeds, neither did he incline to deprive his lady of his just affection, as his natural tendency to love and respect could not be encouraged by his own lady, being of a disposition *serious* and *proud*, and believed, for want of thought, that affection was to be commanded — *monstrous folly!* it cannot be wondered, that he sought for happiness where it was to be found; for his home, by his lady's foibles, *was the house of sorrow.* — This man, this husband, this admired lover — the best companion for the fair; for his manner; the delicacy of his discourse; his choice of words; his inimitable address; that it would be difficult to find his equal amongst men — Being one morning at tea with a young lady; and some were idle enough to suppose, that that visit had continued since the preceding night, a treacherous servant informing his dear *jealous lady* of the situation and company of his master, so affected her, that *without reflecting on the consequences,* she
came

came furiously into the room, tore the lady's cap, and abused her in the most dreadful terms, and imitated so much the lady in the new play of the *Jealous Wife*, that it seems as if the author had borrowed the chief of his plot from this lady. The event proved, that the abused lady was irreparably injured—the husband exposed to the greatest danger; and, in consequence, ruin attended all his concerns, but with this difference with regard to the above-mentioned play, that the lady there, before the curtain fell, discovered her error; but here, though the curtain is not fallen, — *that is, neither her own, nor her husband's eyes are yet closed*— The lady, the heroine of this relation, is not yet convinced that she has done wrong, though it is demonstrable, that from this cause only, she has brought on her own, and her husband's destruction.

The next instance of the power of jealousy, in my sense, deserves the highest attention of my readers; I once was acquainted, in my travels, with a married lady of great distinction, of the
finest

finest accomplishments, who had every grace to charm and inspire tenderness in the heart of man ; having the happiest figure ; talked in terms the most delightful in every sentence ; displayed a most admirable genius, painted her thoughts with the most engaging delicacy, and was in all so perfect, that the eye of man could not behold her without fear, without love, and without pain : This pretty, tender, lovely, charming, endearing, ravishing beauty ; this engaging softness, this inestimable fair one, kept her dear loving husband in continual anxiety, he not daring to leave her a moment for fear of some unlawful attack *on her virtue*. The young fellows employed every artifice to get acquainted with this gentleman, for the love they had for his lady — The lady herself, though she loved her husband, yet being conscious of her excellent endowments, could not avoid being pleased to find the number of her admirers daily to encrease — When the husband thought himself in the greatest danger, his mind in perpetual torment, the virtue of his lady hourly in the most eminent peril ;

peril ; a change for him, a happy change ! arrived, which eased him of all his pain, *though fatal to his beauteous lady* ; some little accident, by a cold, fell in her nose, which in a few months ended in its entire loss. This misfortune, however terrible to the lady, gave an amazing quiet to the husband's mind : I saw her afterwards with a bandage over her face, to conceal her deformity ; and being acquainted with this gentleman and his lady, before this misfortune happened, I asked him as a friend, how all was with him ? he told me in answer, that his mind was at peace. You knew me, Sir, said he, of all men the most wretched ; before I gained my lady I suffered torture ; since in possession of her, my pain, if possible, encreased, thro' fears of dishonour, from the numberless wild pretended friends who were daily at her feet ; in a word, added he, my life was one continual scene of sorrow, from the extraordinary charms of my wife—these charms being now ceased, the motive of my pain is gone ; I am grieved at her misfortune, but heaven has relieved me,

me, by giving ease to my mind, and I am content with my fate.

I shall make no other remarks, on this admirable relation, than that we here perceive, that the jealousy ceases with the loss of beauty, *a terrible remedy!* never to be recommended; for though it may be happy for the man, it is most lamentable for the fair, and it can make no man happy but the husband; and he who prays for such a remedy is unworthy of love, because I have shewn him a way for an easier cure; namely, by engaging her love, and calling her to himself, by believing, or at least seeming to believe, that all his lady says and does is right. Thus the remedy for both sexes is the same, and both will have an equal share in the event.

I am at length come, agreeable to my promise, to speak of despotick countries; but as these are national concerns, and difficult to talk on, without hazarding to give offence to some; and as this work, *like many of my others*, may appear in other languages

languages than our own, I will not now vary from the resolution I first took ; namely, *to employ my best care to give offence to none* ; and I flatter myself, in the relations I have given of my adventures, I have not so far forgot the courtier, as to have quarrelled with others for their different opinions ; if I have offered my thoughts, it has been as the most impartial judge ; and if ever man may be called *neutral* in his writings, I am greatly deceived if I am not that man. If then, I have been cautious in favouring the opinion of any nation, either in religion, or in affairs of tenderness, it becomes me, if possible, to be even yet more so in those of state ; where the safety of the crown, and the happiness of a whole people are depending. I shall therefore give only two or three remarkable instances within my own knowledge, leaving my intelligent readers to draw their own conclusions. It is sufficient for me to say, that I relate them with no other view, but as a man freed from all idle prejudices, and who calls himself a *citizen of the world*, from my knowledge of so many

many nations, and from my acquaintance with the languages, religions, customs, and manners of so many different people. To introduce my speaking of the happy state of the subjects of our own country, as I cannot but be supposed to be one of the best judges of this question now existing; namely, with regard to the happiness of the people, between *nation* and *nation*; because no man ever had an equal opportunity. I desire only to be called before the greatest judges, whether in *politics* or general knowledge, by the *courtier*, by the *scholar*, by the *physician*, by the *soldier*, or by the man of the *world*, to personally defend all I have said through this whole work, and to shew in all, that *I am myself the author—that I am myself the man.*

To begin then with these relations; I was well acquainted with an officer of the first rank in one of these countries, and being with him at table, and the subject of our discourse being *the policy of certain nations*, he spoke to me to this effect; Chevalier, said he, on *Thursday* evening last (and this was on a *Monday*) I was commanded,

manded, by authority, to go just at twelve o'clock to such a gentleman's house, *name-ing his name*, with a small party of men, to desire him, if in bed, to rise and to go with me; accordingly I executed this commission, I went and found the gentleman in bed, and who, in obedience to my authority, came down to the door in his night-gown — The moment we saw him, my soldiers seized him with as little noise as possible, and put him into a coach, without permitting him to change his dress, or speak to the servant then in waiting. We instantly conducted him, continued he, to such a castle (a prison a few miles from town.) When arrived, the governor was called out of bed, to whom I delivered, added he, a letter which contained the order — The governor having read this letter with seeming respect, desired the gentleman in the night-gown to go along with him, and ordered me to stay below in the apartments, and he would give me an answer. The governor, and the gentleman in the night-gown, retired, and after waiting about half an hour, the governor returned to me, and spoke

spoke as follows — I beg, Sir, you will be so good as to go early in the morning to *his excellency*, from whom you brought this letter, and tell him, that in obedience to our master's commands, *the prisoner's head his below*; that is, in the other language, *he is shorter by the head* — I shall make no remarks on this adventure, for the reasons I have given in my introduction to this relation, but proceed to a second instance, as well worthy of attention.

I knew a gentleman of large fortune and great virtues, who, by some secret accuser, about some hidden affair of state, was put into a dark room, there confined for upwards of two years, without ever being brought to trial, knew nothing of his crimes nor his accuser; and what was yet more, without being allowed pen, ink, paper, or books for his amusement.

This unhappy man, who, on his first being put into prison, was a healthful, well-made man, came out so changed in his figure, that it was difficult to know him to be

be the same, his legs swelled, his skin turned black, his body filled with pain from affliction, and all about him excited pity and compassion ; and to compleat all, his sight near lost, partly from constant weeping, and partly from the sudden effect of light on his first coming abroad—I shall make no further remarks on this relation, but that 'twas from this last circumstance of his sight, I was informed of his history, and I believe I may venture to say, that he continues to this hour, if living, a stranger to the crime for which he was imprisoned.

The next remarkable relation of this kind, that I shall here give a place, is as follows—A gentleman and his lady were found one morning both murdered in their beds, and none in the house but the maid servant. This poor girl, tho' not supposed guilty of the murder, was believed an accessary, and that she had let some persons into the house to commit this fact. She was accordingly put to the torture, which she submitted to three different times, *with the greatest resolution*, always declaring her innocence. This over, she was freed from any further punishment,

tho' lame and disfigured, because the law supposes few capable of resisting the torture a third time ; but this was a most extraordinary instance to the contrary—About twelve months afterwards, when this girl was hobbling in the street, supported by one of her acquaintance, she stopped at a baker's door to buy some bread ; the baker, after delivering her the bread, whispered her in the ear, and seemingly in a merry humour, and spoke to her to this effect ; *Do you know, child, what a pretty figure a woman makes when she is naked.* The girl did not at first give much attention to these words, believing this baker only intended to divert himself by this idle speech ; but on her return home, she spoke to the woman that was with her as follows. Did you perceive, say'd she, the *baker whisper to me* ; yes replied the woman, I did—Do you know what he said—And being answered in the negative—Good God, says she, he has reminded me of the oddest affair that ever happened to me *in my life.* When being asked the meaning, she said, This speech of the baker has called to my memory, that the night my poor master and mistress were murdered, undressing myself.

myself before the glass; I took it in my head to put on a clean shift, as all my work was done, *and being on a Saturday night*, and seeing myself in the glass, and taking off the first shift before I put on the second, I could not avoid laughing at my own figure; and said, without a thought, to myself, *mercy! what a strange figure is a woman when she is naked.* Her companion hearing this, cried out, who knows but this baker heard you say this. They instantly both agreed to communicate their thoughts to others. The baker was immediately taken up on suspicion, and soon confessed, that he had concealed himself in a closet in the maid's room, saw her in this situation, heard her say to herself *those idle words*, and that afterwards he murdered both the master and mistress, and robbed the house. The consequence was, that the man received the punishment due to his crimes, but I never heard that the maid was any way rewarded for her great sufferings, unless by the recovery of her reputation.

I could mention numberless other affairs of this kind, with regard to the effects of despotism, and of giving the torture to innocent people, but for want of room can give them here no place.

This short account of the effects of despotick power naturally leads me to give the Eloge I promised on our own country——Which I address with all becoming respect,

To the subjects of Great Britain in general, and in particular to the merchants and citizens of this great metropolis.

From what I have said of the state and dependency of the people in absolute government, we are taught, by the most powerful arguments, to judge rightly of our own country.——We perceive, with the strongest evidence, the happiness of being subjects where the laws are so excellent, and so wisely calculated for a reasonable freedom of the people, and the well-being of society.

I flatter

I flatter myself, that my opinion on so important a concern will have great weight with all my intelligent readers; because of my having been in every nation in *Europe*, as well as in every province, city and town of the least consideration in each nation; and having had the best opportunities of any man living to be instructed in the customs and manners of each country; and what has greatly assisted me in my acquiring this knowledge is, my being acquainted with so many languages——The reception I met with from the great and the highest personages now living, as appears by their own testimonies in the course of this work; and lastly, the opportunities my profession has given me to be informed of the sense and opinion of the people in every state thro' which I have passed.

It follows from what I have said, that as no man living can be so proper as myself to determine this point, not only from my great travels and knowledge of the world, but having passed almost all my days in foreign nations, I must necessarily be freed from those prejudices which man has of his

own country, in proportion as he is a stranger to every other—hence 'tis plain, that I cannot but deserve, by every nation, to be considered as a judge of all others the most impartial, and as such I hope I shall be considered by all thinking people.

Having thus far prepared the minds of my readers to expect from me the most faithful determination, I begin, by affirming, *after all I have seen, and after all I have said*, of all the nations within my knowledge, I give *Britain* the preference, as well for the perfections of the state, as the happiness of the people; and if I am called to prove these truths, *here follows my answer*.

I never yet have been amongst any set of people, whether the *courtier* or the *mechanick*, whether those of the *first* or the *last class*, who had the least knowledge of the laws of *England*, but on conversing on that topick, they have ever betrayed in their conversation, that they were envious of our situation; and I have ever remarked in all despotick governments, that no sooner a description has been given
of

of the true happiness of our own countrymen, even where those of the best education, and of the highest rank were auditors, but a certain gloom has appeared in their countenances, and followed by other circumstances, which shewed that they were sensible, they were far, very far, from being in so blest a situation.

With regard to the riches, and of the plenty of every necessary of life, I shall shew, that our country greatly exceeds any other yet come to my knowledge. In every nation where I have been, there are, in general, but two classes of people, the rich and the poor ; some indeed there are who are exorbitantly rich, and *much more so than with us* ; but the poor, which are almost infinite in proportion, are *so to the highest degree*. Whereas we have three classes of people, namely, the *nobles*, the *merchants*, and the *mechanicks*. The merchants within this age, with the highest reason, are esteemed the support and bulwark of the state — The nobles are enabled, through the extent of our commerce, to maintain their greatness ; and *thousands* and tens of *thousands* of the poor are impowered,

by *their* labours, to keep themselves and family from misery and want. Thus we see, that the merchants are the great instruments of the happiness of a whole people—The state is not only supported, but nourished by their care——The nobles are made happy by their industry; and the people, from the many comforts thence arising, are daily sending up their prayers for their preservation.

Thus we perceive, that all in the first class of the subjects have cause to decline their heads, to thank the merchants; and all in the last from the same motive, to turn their eyes upwards to them, in gratitude for their care; for 'tis they alone who secure them from that slavish dependency, we almost every where observe amongst the people in other nations. The common people in other lands are indeed allowed to breathe, but they cannot properly say the air they breathe is their own; whereas here, their lives —— their properties —— they equally enjoy, if worthy, with us all. So that the poor here may be justly said to live for them-

themselves ; whereas, in other nations, they live but for their masters.

— But nothing can discover more evidently, the veneration we now hold the merchants and trading people of this nation in, than that within this fifty years. The nobility, *by looking on their great utility*, have at length themselves agreed, that *he is the most noble who is the most useful to man* ; and 'tis from this just, this admirable reflection, that the nobles have thought them so well worthy a union with themselves, that we have frequent instances of their preserving, by that channel, their own posterity.

In my early days, in some of the neighbouring nations that I could mention, the nobles held the merchants and trading people with little respect—but what was the consequence ? the former often discovered, that they wanted their assistance for the means of supporting their greatness ; and when, by a mistaken pride, they had been forced to submit to the greatest sufferings, they carried their eyes over the water, and looked our way, they
saw

saw the blessings we enjoyed by a contrary way of thinking. They awoke by degrees from that idle vision, which had brought them to so many woes, and now they begin to imitate our example, and till they did so, they were strangers to many of those comforts they now enjoy.

With regard to the other essentials to the happiness of man between these nations and those abroad ; I shall begin first with the most respectable, and the most worthy of the attention of a thinking man ; I mean, the religion of the country. I have already shewn, and I hope to the satisfaction of all my readers, that every religion has its beauties ; that they are all calculated for the wisest ends ; that they are the support of all government, and the cause of peace : our's thence has it's charms ; their's the same ; to give a preference to either, *in a question like this*, I should err ; because, as the happiness of their nations as much depend on the support of their religion, as our's can of our own, whatever I could say must discover in me that I am a partial, not an impartial judge,

judge, agreeable to my promise — Religion is a prejudice of so great a concern to our well-being, both here and hereafter, that whoever would attempt to strengthen his own religion, by abusing that of another; with the other he gains no credit, but is looked upon by them with contempt, and regarded as an enemy to their peace: I therefore, as a friend to truth, and a lover of peace, shall say no more on this important subject, than repeat what I have elsewhere said, *They are in the right, and so are we.*

As to the other essentials to our happiness with regard to virtue and vices, all nations are the same; they differ only in the manner, but little in the degree — the lower class of people in all countries are the same; their reason is but small, and consequently their passions easily inflamed, *and seldom regular*; their want of judgment for their own government cause them to fall into enormous errors, and nothing but the laws can keep them in bounds; it is not argument that can make them just, because they are strangers to argument;
but

but the fear of punishment. Their ideas being confined to their senses, it is only those matters that affect their senses which can keep them obedient to government, and bring them to reason. This, as I have shewn in this work, is the great and glorious design of the religion of every nation; and he who knows not its value, is unworthy to partake of its advantages; this weakness of the minds of the people do indeed expose them to be guided by artful teachers, which may lead them into many errors, of which we have so many examples; but they are all productive of the same good, namely, *to bring them from their follies, and make them better men*; and there is no other danger, but in carrying their project too far, and that way so warm their brains *with visionary ideas*, as make them either forget the duties of this life, or lead them on to madness, both dreadful evils for the state and for the people!

With respect to the upper class of people — the serious seek after knowledge — the gay pleasure; and, I should be highly blameable, did I deny these advantages, to
be

be as great in other nations as in our own ; nothing can be more ridiculous and unjust than the writings we find so frequently amongst us, which condemn the lives, manners, and customs of other nations : such unguarded authors forget that customs are accidental, and manners are peculiar to each nation——Their prejudices are the same as our own ; when we talk *wantonly of them*, they talk *as wantonly of us* ; whenever we blame their *dress* or *conduct* in aught, they give us, in terms as severe, *measure for measure*.

With regard to the common people, I do not wonder at their wild talk, [not only as I have said from their being entirely ignorant of what concerns other nations, but from that prejudice, which is so artfully encouraged by the policy of every country, with a view of teaching them to set a proper value on their own country, and consequently take from them a desire to go abroad ; which, by weakening the state by their absence, and by conveying branches of knowledge to other nations, might end in the loss of the well-being of

of a whole people—The advantages to the state arising from this sort of credulity of the people, is so great, that, like their prejudices in favour of their own religion, they cause thousands, and tens of thousands, to remain amongst their fellow subjects, which might be wandering abroad, to the irreparable loss of their own country; and I could mention some nations, that are by these prejudices only secured from being swallowed by their powerful neighbours, by being each one ready to die a martyr in defence of his opinion. Services like these to the state, and to the people, all wise men would encourage, and no man in his senses would deprive the people of these prejudices, that are so essential to the happiness of the sovereign and themselves.

But, what to me is astonishing, how men of education and abilities can fall into such egregious errors, as to find fault with other nations, because they differ from ourselves in their religion, dress, customs, and manners, when they were all the effect of prejudices they imbibed from

from their infancies; and we are equally blameable in their eyes as they are in ours.

With respect to other considerations; namely, in our knowledge in the various branches of science; in many we excel; in others we are far behind. First, *as being myself a physician*, I must give ours the preference to all other nations in *Physic*; and I am furnished with a variety of arguments in favour of this truth; and certainly no man can doubt of my being the best judge; because no man existing ever had such an extensive acquaintance as myself, with the chief of the faculty in so many nations; and, I declare, in honour to my well educated brethren, that they, in all, undoubtedly deserve the first rank amongst men. With regard to surgery and anatomy, many are great amongst us, but certainly there are those abroad who are at least their equals in all, if they go not beyond them; not for want of capacity in ourselves, that we exceed not all mankind in these particulars; but our opportunities are not so many for our improvements.

With

With regard to that branch of physick, for which I have been so long remarkably distinguished; much I owe to my being regularly educated in the general branches; but for the improvements, that I hope my enemies, if any, as well as my friends, will agree, that I must have made in the art of restoring sight, I owe chiefly to foreign nations, where my profession is, with great justice, distinct and independant of every other; because there I was acquainted with all who called themselves judges in every country through which I passed, who were pleased to communicate to me their theory, shew me their practice, and call me not a rival, but a friend.

Thus far in respect to our excelling other nations in physical enquiries. — With regard to the mathematical and poetical professors abroad, they are certainly equal to us in all (except two or three remarkable geniusses of this age, who have claimed the laurels from all mankind) In other branches of knowledge, we are far behind; as painting, music, architecture, *Italy* for numberless

less reasons I could give, is, in my opinion, to be preferred to every nation under the sun.

From what I have already said, I doubt not, but that I shall be asked what country, of all others, I would prefer to procure happiness to a thinking man — If I would divide the thinking man into the serious and the gay, we must also go a little farther, and consider both in the different stages of our lives: for the gay and the man of pleasure, we must give the preference to other nations; when young, when old, no matter where they are, since their thoughts and knowledge can furnish them with little entertainment. The serious, in all ages, whose delight is study, and, to reflect on the great deeds of the learned, in former ages, *Rome* has the first place. But, in every age, if the good things of this world, with regard to the luxuries of life, have a share in the prize, I know no nation under the sun can equal our own.

With regard to the female sex, whose cause I have so carefully defended through this whole work, I shall now endeavour to shew, without discovering the least partiality, that *Britain* is a paradise for the fair, in respect to other nations.

The freedom of that sex in foreign nations, as I have shewn on affairs of honour, is every where in extreme: in one part of *Europe*, their liberty is to excess, and the consequence is, that their virtue is often trembling, and the husband's best security for his peace is indifference. In another they are deprived of all liberty, and the husband's greatest pain is the fear of dishonour: thus we see, in all these nations both parties suffer — The wives, by too much liberty in the one, are strangers to that tenderness and affection, they would otherwise receive from their husbands; and the husbands are deprived of those endearing joys, those engaging marks of love, which to convince him of ought to be, the daily study of an affectionate wife.

The

The husband of the other, who confine the persons of their wives, do not that way, in the poet's phrase, *put a padlock on their minds*; but, on the contrary, it is by that very *padlock on their persons*, that their minds are set at liberty: for I have elsewhere shewn, speaking of the fate of *religious beauties*, that *things prohibited are most desired*. We ought not then to wonder, that the brains of the fair, thus confined, are continually busy in finding some way to free themselves from their chains, and their being, from this confinement, necessary strangers to the artful and delicate babble of our sex, no man can doubt, but that such beauties must fall by the least assistance of their lovers; and consequently, if their husbands but think on this matter, they must be in perpetual alarm.

I must not omit here to mention, that being once in a great assembly of persons of rank, where were present many of these unhappy husbands, I undertook, with all becoming respect, to defend their ladies cause, having so many years, for my defence of the whole charming sex, ac-

quired, in the first assemblies of the world, the title of their *chief advocate, and defender of their virtue*, I was going on in my usual strain, with a view of supporting my accustomed argument, namely, *that the fair never err by following their own will, but by that of others* ; when I was in the high road to prove this great truth, as I have so often done amongst the great in so many nations,——All the husbands cried out with one voice, stop ! Sir ! stop ! we do not regard how these things are in other nations ; but this we know, that were we to follow such customs as you recommend, we should soon find that every forehead would ach. Are you well assured, said I, gentlemen, as you govern your ladies at present, that you have no cause for such complaints ? No, they replied, we believe not ; and that is our greatest comfort. — *Hence silenced*, I concluded with an humble prayer, that heaven might preserve them in that opinion.

Thus I say, we see, in affairs of tenderness, as in quarrels of honour, all nations,

tions, but our own, are in extreme. How happy then are we in this country? The medium in all! nothing in extreme. Neither in love, nor in affairs of honour, do we exceed the bounds of reason. The first we gain, by a fair conquest, and our wish is acquired sooner or later in proportion to the greatness of our genius, and the delicacy of our address: and in the last, we do not give an unfair enemy leave to kill us; neither do we send others to revenge our quarrels, by murder. Hence it is demonstrable, equity, with us, reigns in all, in the highest degree, as well in love, as in our resentment of offences. The fair, above all, as they have the most reasonable freedom of any other nation, their conduct convinces us, that they best deserve it. They answer thus; “Confidence you repose in us, and we alone are guilty if we fail of being happy.” Thus we may truly say, that heaven has poured down every kind of happiness on this nation—to the government—to the fair—and to our sex—to the great—to the people of every class—and all those amongst us, who fail in acknowledging these truths, discover

in my judgment, that they are every way unworthy of these blessings.

I believe I cannot better conclude this volume, than by the following humble appeal to the nobility, to the learned in every class of knowledge, who shall judge me worthy of their care. If in any part of this work, I have forgot the gravity that becomes the physician and the scholar; if I have neglected the dignity that the noble profession I exercise deserves, it was but for a time; it was but to defend the cause I was engaged in; if I this way erred, *my fault is passed*, and I am *again myself*: reserving this great consolation, namely, that when I begun this work, I resolved never to be out of *humour* with those, who should find fault with any part of it; having sufficiently shewn the folly of being angry with others, because they think not like ourselves; were I to blame them, I might give myself pain; I therefore declare all such objects of my compassion; and as pity is a mark of tenderness, no anger can follow. I had two great views in this undertaking; the one was,

was, that those of high rank, in my own country, might know the sense of the great, in my favour in other nations, and thence be encouraged to put it in my power, by acts in my profession, to be found worthy a similar regard. — My next view was, that by shewing my knowledge of the world ; telling my adventures ; and giving such evidence of my acquaintance amongst the great, and those of the highest rank ; I might, in example to other nations, excite the curiosity of those of high rank to personally know me, and thence put it in my power to deserve that esteem, so essential to my well-being.

Perhaps some will say, that a desire, which I thus consider as the most worthy of praise, may carry some appearances that may look like vanity ; to all which I respectfully answer, that when I am convinced that I am wrong, I shall without their aid, change my opinion ; but till I am so convinced, I hope all sensible people will with me agree, that all *I have done in this is right*. For my brethren in particular ; should those amongst them, who

know me personally, and are therefore my friends, *For I have no enemies that I know of either amongst them, or others, but those who know me not* ; should these, I say, *my friends*, discover the least wish, that I had talked less, on affairs of gallantry, and more learnedly in my profession ; and if, for want of the latter, I have fallen in their opinion ; I shall soon make them ample amends ; because, by the former, I hope to be known to the great, which is all I want, to be happy ; and being happy, I shall certainly be in such a good humour, as to conceal no important secret from them, that might improve their knowledge in my profession, and make me more worthy of their esteem.

The following is a specimen of Academical Discourses on the changes of the Eye, from the affections of the mind, as given by the Author, before almost all the crown'd heads and sovereign princes in Europe, in their several palaces.

I. **I**NTRODUCTION general.

II. The eye is the index of the mind—
In the eye we read the will of the heart.

III. Tho' we cannot conceive how that which is *not* matter affects that which *is*, we know that there is such a union between the mind and the body, that the latter is always obedient to the will of the former.

IV. The glass of the eye changes and becomes more or less elevated, or convex, from the affections of the heart; and it is in consequence of these changes, that we can, with so much certainty, learn the will of the mind.

V. This

V. This elevation, or increase of the convexity of the glass of the eye, cannot happen without pressing proportionably on that part from whence the tears are sent. — Thus it is, that the eye becomes more or less pellucid — or, in other words, more or less lively or quick. The glass of the eye cannot be elevated or increased in its convexity, but the coloured part must be elevated in proportion — and it is, from the different refractions of light, by passing through its transparent parts, and falling on the coloured, and from the appearances which, in an eye thus changed, offer to our view — that we learn by the eye the will of the mind.

VI. Notwithstanding it is agreed by all, that the eye is differently changed from the various affections of the mind, yet to know that way the exact state of the heart, is a study that few with us have considered, though in the highest esteem in many foreign nations.

VII. The great use and excellency of this knowledge cannot but appear to every
just

just and good mind, because it discovers, by the strongest evidence, the marvellous power of the Creator, in forming the eye to be the instrument of so much happiness to man ; not only in enabling the soul that way to behold the works of Heaven, but in telling us how all is in the heart of those we wish to know.

VIII. The intimate correspondence between the eye and the mind is, in no case more evident than in the eye of a public speaker* — for there the feelings of the heart are plainly pictured, and the merit of the speaker better known, than by all his actions and declamations.

IX. To know the will of the mind by the eye, it is essential, in the polite phrase — that we are present both in body and mind — for, as the sight is a faculty of the soul, and not the eye, but the mind that sees, it follows that, when not

* *Vide* the address to Mr. Garrick at the beginning of the second volume.

present

present in mind as well as body, no judgment can be given by the eye of the state of the heart.

X. It cannot be denied, but a knowledge of the world is a great help towards obtaining any excellence in this most pleasing and important study; for, by thus having it in our power frequently to observe the appearances of the eye, and remarking its connection with the heart, of the person we desire that way to discover, we may, by degrees, arrive to such a perfection as to learn the mind by the eye, with a certainty almost equal to that of a master of music, who determines the perfection of harmony, when called on as a judge.

XI. It is a most certain argument of the goodness of the heart, when the will of the mind may be read in the eye; for such is the correspondence between the one and the other, that in every honest, noble, and good mind, the eye betrays the will of the heart.—Hence we learn how it is, that the minds of the fair in this country are
more

more easily known by the eye than perhaps any nation under the sun — because, by being strangers to the study, which teaches to conceal from the eye the will of the mind, the desires of their hearts are always written in their eyes. Thus it is, amongst all the fair now blessing this nation, we learn by the eye the purity of their intentions; and it is thus, by the eye they engage our attention, and teach us to be worthy.

The Author has given other lectures before the same high personages on the art of pleasing, of which so much has been said in divers parts of this work; also others immediately in his own way, namely, on the art of preserving healthful sight, in a stile calculated for all of learning and distinction — of which here follows a specimen.

I. Introduction general.

II. A Definition of sight, perfect and imperfect.

III. The

III. The art of preserving healthful sight, in the sense of the author, is no more than to be acquainted with the means by which we may apply ourselves to reading, or working fine needle-work, without exposing the sight to lose, in any degree, its natural perfection.

IV. A description of the several weaknesses of sight, with arguments to shew, that the natural consequences is nothing less than the total loss of sight, notwithstanding the many examples where the sight continues defective for numbers of years, without any alteration.

V. An essential difference between these weaknesses of sight, when from our infancy, and when from too great application to reading, or fine works; the former being not dangerous, but the latter gives the greatest cause to fear (unless timely prevented) a total loss of sight.

VI. In

VI. In order to understand how the sight becomes defective from too great application in reading, or working fine needle-work, it is necessary to observe that the eye is a camera obscura.

VII. There is, however, an essential difference between the opening, named the pupil in our eye, and that of the opening of a window. In the human eye, the pupil changes its diameter in different degrees of light. The diameter of the other must be determined; and thus it is, that there is a perfection in the eye which the art of man cannot imitate.

VIII. It is also further necessary to observe, that at the bottom of our eyes, there are found great variety of small blood vessels; and it is from these vessels being more or less filled, in consequence of too great application of sight, that all these weaknesses are brought on.

IX. It remains now to shew how it is, that, by too great application of sight,
these

these little vessels are distended beyond their natural diameter ; and, consequently, the whole art of preserving healthful sight, consists in shewing in what manner we may apply our sight with the greatest freedom ; and that these little vessels should not be enlarged beyond their healthful state.

X. General rules for the preservation of sight.

The following, published by authority from the government of Rome, relating to the author's being attacked on his way from Naples to that metropolis, and robbed of pictures, enriched with brilliants and other precious effects, to exceed in value thirty thousand crowns, dated the 31st of May, 1755 — Being omitted in page the 22d of the first volume, was judged necessary to be inserted here.

WE, &c. by supreme authority, give notice, that between the 23d and 24th instant, the Chevalier *Taylor* was attacked on his road to *Rome*, near *Sermotta*,

netta — His coach was broke open, and taken out, amongst other things, a small box, containing a great quantity of pictures, enriched with brilliants, diamonds, rings, numberless valuable instruments, &c. The governor of this holy city, by authority reposed in him, hereby requires all offices, &c. to employ their best care to arrest the criminals, and give, with the utmost expedition, notice to this government, &c. &c. &c.

T O T H E
R E A D E R.

TH E public cannot but have observed, in several papers, particularly in the *Public Advertiser* of the 5th of December, 1761, proposals to the nobility, &c. from the Chevalier, the author's son, in favour of one of the most useful charities that has been ever recommended in this nation.— We mean with regard to the numberless distressed blind, and others afflicted in the eye, who we see, in all parts of this great metropolis, suffering for want of proper relief, every human misery.— It has been sufficiently shewn, in page 51, in the first volume of this work, by the Chevalier himself, that his and his son's profession in the art of curing distempered eyes, is a part of physic entirely distinct and independant of every other; and whosoever is a judge, and denies this truth, speaks not only against the dictates of his own heart, but against the sense of *all the world* in foreign nations; who all agree, that this profession alone, to acquire useful knowledge, *from the great difficulty*
and

TO THE READER.

and delicacy of it, is sufficient to employ the life of man; and whosoever makes this his only study, cannot but deserve the highest applause, from its importance to the well-being of society — And thence it is, that this is esteemed as a distinct profession in all nations *but our own*, and the judgment of those, who make it their only study, preferred to all others.

As this most useful and important profession has been the business of the author's life; and whose practice and experience, as sufficiently appears in this work, has greatly exceeded any in our days, it was natural for him to wish that his labours might descend to his posterity, and that way be useful to mankind, when he himself is no more — His only son, has given sufficient proofs to the world, by innumerable instances of his success, whilst his father was travelling for improvement abroad, that he is worthy, and able to carry on to future ages, the services so long begun by his father. — We refer then all our intelligent readers to what has been said by the father himself in various

TO THE READER.

parts of this work, and *by the great in favour of his deeds*, and return to this great and important charity, which cannot but meet with encouragement from all good minds, because it tends to the preservation of thousands from the most dreadful of all human calamities; and enable them to procure for themselves and families the means of life. But, as this charitable undertaking, from the necessary expences attending it, cannot be supported but by public aid, several of the great of this nation have already shewn their *approbation* of this laudable design, by subscribing the small sum of *two guineas* yearly; by which all who follow their example, are intitled to send, during the whole year, the poor thus afflicted, to the Chevalier's son's *house in Hatton-Garden*. And the Chevalier himself is so sensible of the great excellency and advantages of this charity to the public, that he will gladly assist, his son in the speedy and perfect recovery of all those who complain of distempered eyes, thus recommended.

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A D V E R T I S E M E N T.

THE Chevalier *Taylor*, is sensible there may be some false pointings, and other errors, in these Volumes. The multiplicity of his other concerns, would neither admit of his correcting the proof sheets so carefully as he could have wished, nor forming a complete Errata of the whole. He must, therefore, leave it to his judicious and candid readers, to supply these deficiencies; and he promises that every mistake shall be rectified in the next edition.



